

COLLECTION OF LETTERS

a.k.a. Majmoo'a Khutoot

Written by pioneer workers of the effort of tableegh in an endeavor to safeguard the original tarteef (pattern) of the effort of Dawah

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Published by

HABIB BOOK DEPOT, ALIGARH

Noor Apartment, Pahasu House, Aligarh

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Name of book: *Collection of letters*

***Written by old workers of
Tableegh and their efforts to
safeguard the pattern of work
of DAWAT***

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Noor Apartment, Pahasu House, Aligarh

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Preface to 2nd edition

It is needless to express the circumstances being faced by the great work of 'DAWAT' these days and it is very obvious that the responsibility lies with the complacent, so called torch bearers of this noble cause.

۔ اس گھر کو آگ لگ گئی گھر کے چراغ سے

There are different publications regarding the current scenario. "Majmooa'-e-Khutoot" is one of the efforts in this series, published in February 2018 (In Urdu). As the name of this book itself suggests, it consists of the letters demonstrating consistent and prolonged efforts of well-wishing elders of this noble cause. These selfless elders endured two decades of self-proclamation, innovations, self-proclaimed individuations, casuistry and immoderateness in relation to the noble work of 'DAWAT'.

This compilation of letters became enormously popular and reached most of the countries of the world. However, there is a persistent demand for the translation of this book in various languages, which is underway 'Alhamdu lillah'. The Bangla translation (By Maulana Abdullah Farooque) has already been published almost along with the original version. The Arabic and Hindi translations are to be published shortly.

Soon after the publication of this work, some typing errors were pointed out and our selfless friends felt that some important letters left should be included as without these letters the matter seems to be insatiated. These have now been added to the current edition.

Dr Aftab Alam, who worked tirelessly in collection & compilation of this work under my supervision was originally entitled to the authorship of the book, but soon after the publication, some kind

elders pointed out that I should also have added my name as one of the authors (The interested parties for publishing & translating, from Bangladesh were ready only on the condition that my name be mentioned in the authorship and I agreed albeit unwillingly). Consequently, my name was added as the supervisor in the Bangla translation and thereafter.

Great care has been taken by the authors in typing and proofreading, but it is not possible by a human being, who has mistakes and errors in its basic composition (الإنسان مركب من الخطأ والنسيان). On occasions like this, I reiterate the frank admission of Imam Shafi'ee when he was proof reading his book 'الرساله' for the 80th time. He exclaimed in anguish "هيه ابي الله ان يكون كتابا صحيحا غير كتابه". (Oh! The Almighty Allah does not want any book to be free of errors except his own).

It is requested to all the friends & well-wishers that any inaccuracy if found should be brought to the notice of the authors, so that it be corrected in the later editions.

I am thankful to all the well-wishers who have contributed in the publication of this book in one way or other. May Allah-The Almighty reward them with the best of the rewards namely, Maulana Usman sb (South Africa), Maulana Habibullah sb (Reunion), Dr Afroz Alam (Lucknow, India) and many others.

May Allah-the Almighty reward my colleague, Dr M Nadeem Khan for his efforts in the initial English translation and Dr. Nadeem Fazal, Professor, Chicago State University, Chicago for proof reading the English translation of the book.

Ubaidullah Khan

Professor and Chairman,
Department of Tashreehul Badan,
A.K.T. C., A. M. U. Aligarh.

Preface to 1st edition

The pious and auspicious work of “DAWAT” is facing unprecedented challenges these days. This noble work has never faced this type of turbulence in its history of 90 years. The present scenario is not a result of the mis happenings of one or two years, rather it all started 15- 20 years back. From the very beginning of this all, some respected elders who have been the companions of two previous Ameers (Hazrat Maulana Yusuf Sb & Hazrat Maulana Inamul Hasan Sb رحمه الله عليه, who were trained by these holy personalities, who have been residing in “Bangle wali Masjid” since long, have been working continuously around the globe and are among the front lines of this noble cause, were worried about these circumstances. These esteemed elders initially tried for an in-house solution to these issues without involving the masses so that any undue clash may be avoided, but this attempt of many years failed miserably.

When all the avenues of mutual understanding and rectification were exhausted to no avail only then these respected elders started the efforts of amendment beyond the confines of the Bangle wali Masjid. By the grace of the Almighty Allah the situation started to improve and the suspected threatening contentious was contained by the selfless attempts, patience and continuous efforts of the elders.

Though the noble cause was endangered by these unprecedented challenges and its workers were a bit confused yet as a result of the tireless efforts of these virtuous elders is not only back on its track of 80-90 years but also the masses are with this work with solidarity and this virtuous deed is progressing day by day.

Although there are several publications on this issue, but the motive of this compilation is to put all the letters of efforts of these respected elders in an impartial manner, which they wrote from time to time. These letters were scattered, and it was felt that they must be compiled so that the present status of uncertainty may be expressed. By merely going through these letters one may

assess the patience and stamina along with practical acumen of these elders in the efforts to rectify the situation. This compilation on its own will answer the questions arising or being made to arise among the masses as a result of ensuing confusion. Therefore, it is requested to all the dedicated old workers and the once who love this noble cause and those who are concerned about the present scenario being faced by this holy task that they must read this compilation at least once, so that any misconception may be addressed.

There are 29 letters there in this compilation, which have been arranged date wise. For better understanding these letters have been classified into four categories and there is a brief about the letters in every part, so that the back ground of these letters may be explained. Some important aspect of the history of 90 years of the noble work has been mentioned at the beginning, to understand the present situation. The references of the books & literature have also been mentioned for the authenticity. May Allah (سبحانه وتعالى) show us the right path & help us & all the 'Ummat' (امة) to follow the SIRAT-E MUSTAQEEM (صراط مستقيم) and save us from any misguidance.

May the Almighty save this noble cause from all the fitnah (Disturbance) and give us taufeeque to do this work on the right pattern (نہج صحیح) Ameen.

***Historical back ground of DAWAT-O- TABLIGH,
explaining the present scenario***

Some important qualities of the era of the three elders

To rejuvenate complete DEEN in the whole of the UMMAT, Allah subhanahu-wa-ta'ala chose Hazrat Maulana Ilyas sb رحمة الله عليه to start this noble cause. The masses started to call it as 'TABLIGH', although Hazrat Maulana Ilyas sb رحمة الله عليه used to say, "Had I named this work I would have called it 'TAHREEK-E-IMAN'". Once he said, "I have not named this work TABLIGH or TABLIGHI JAMAT, nor ever pondered upon the naming this work, it started on its own and now has become so popular that even sometimes I call it with this name".

The foundation of this work lies upon the improvement of one's self, propagation of KALIMAH La ilaha illallah (لااله الاالله) and to spread DEEN. One has to surrender his health and wealth to perform this noble duty. Allah-The Almighty has accepted the specific pattern (نهج) of the work, as a result of the crying of Hazrat Maulana Ilyas sb رحمة الله عليه and his sacrificing all his belongings for the sake of UMMAT and his devotion to the masses.

Thus, in 1924 this work started and due to selflessness and sacrifices of its workers, and by the acceptance of Allah, it became so popular that within two or three decades, all the Muslims of the world benefitted. After Hazrat Maulana Muhammad Ilyas sb رحمة الله عليه, Maulana Muhammad Yusuf sb and Maulana Inamul Hasan sb رحمة الله عليهما along with their companions worked tirelessly to propagate it and the work started in the better part of the globe.

Before his death Hazrat Maulana Muhammad Ilyas sb رحمة الله عليه conveyed a message to Hazrat Sheikhul Hadees Maulana Zakariya sb, Hazrat Maulana Abdul Qadir Raipuri sb and Hazrat Maulana Zafar Ahmad Thanvi sb رحمة الله عليهم that following individuals were my trusted ones and that the individuals who want bai'at on my hand they may do the same on the hand of any one of the following:

1. Hafiz Maqbool Hasan sb
2. Qari Daud sb
3. Maulana Ihtishamul Hasan sb
4. Maulana Muhammad Yusuf sb
5. Maulana Inamul Hasan sb
6. Maulana Sayed Raza Hasan sb

The above-mentioned individuals proposed by Hazrat Maulana Muhammad Ilyas sb رحمه الله عليه unanimously chose Maulana Muhammad Yusuf sb رحمه الله عليه and he accepted their verdict. Next day, on 13th July 1944, Hazrat Maulana Muhammad Ilyas sb passed away and the responsibility of 'DAWAT' came on the shoulders of Hazrat Maulana Muhammad Yusuf sb رحمه الله عليه, who after 21 years of IMARAT, suddenly expired on 2nd April 1965 in Lahore. Hazrat Maulana Muhammad Zakariya sb رحمه الله عليه was patronizing this noble work. He, by the Mashwarah of AKABIR ULAMA (consisting of the great scholars of their times viz Maulana Ali Miyan Nadvi sb and Maulana Manzoor Nomani sb etc.) selected Hazrat Maulana Muhammad Inamul Hasan sb رحمه الله عليه as Ameer of 'DAWAT' and it was announced by Hazrat Maulana Sayed Muhammad As'ad Madani sb رحمه الله عليه in Bangle wali Masjid, and by Hazrat Maulana Fakhruul Hasan sb رحمه الله عليه in Darul Uloom Deoband. It is worth mentioning here that after this announcement some individuals from MEWAT were of the opinion that Maulana Haroon sb who was the son of Hazrat Maulana Muhammad Yusuf sb رحمه الله عليه should have been selected as Ameer, but this was refuted by Maulana Haroon sb by announcing the above decision himself.

The work flourished day by day, without any issue throughout the world. Thus, thirty years long 'IMARAT' ended with the demise of Hazrat Maulana Inamul Hasan sb رحمه الله عليه on June 10th, 1995. Some important qualities of the above mentioned three successful Ameers are described below:

1. Uniformity of the pattern: This effort was revealed by Allah سبحانه وتعالى on Maulana Muhammad Ilyas رحمه الله عليه, and Maulana Muhammad Yusuf رحمه الله عليه explained each and every

aspect of this work in the light of Quran, Hadees and the life of ‘SAHABAH’; and Maulana Inamul Hasan رحمه الله عليه organized and defined the pattern of this work. Maulana Abdur Rahman sb دامت بركاتهم often quote a saying of Hazrat Maulana Ilyas sb رحمه الله عليه “There are certain deeds (اعمال), which are associated with certain pattern”. One of the important characteristics of this holy work is that since its beginning it has followed a uniform pattern throughout the world. As a result, the work which started in 1924 spread globally in a very short span of time. Former president of India (Late) Dr. Zakir Husain, who was very close to Hazrat Maulana Ilyas sb رحمه الله عليه, once said this work was Pan India in the beginning and later became Global. (Ref. Dr. Khalid Siddiqui sb). Hazrat Maulana Yusuf sb رحمه الله عليه once said that, had it been the matter of hidayat of the Indian people alone, the sacrifices made thus far would have been enough, since it is a matter of the hidayat of whole mankind, further sacrifices are required. (Ref. Dr. Nadir Ali Khan sb). Therefore, the work became a global work by following the specific pattern, which happens to be the nature of this work as well. This work would not have been successful if it was carried out in more than one direction. Hazratji Maulana Yusuf sb رحمه الله عليه explained this point in his letter that when Hazrat Muhammad صلى الله عليه وسلم planned to start the work abroad, he gathered all the SAHABAH and trained them for three days and advised “Follow the same pattern of work abroad as you have been following here. This is the character of this work. The principles don’t change with the change of place, language, society, weather etc.” (Letter was initially published in 1965 in Al-Furqan monthly, in its special issue on Hazrat Maulana Muhammad Yusuf sb, and it was republished separately as ‘Ek Aham Khat’).

Whenever, there was a call for change of pattern in the period of Hazrat Maulana Yusuf sb and Hazrat Maulana Inamul Hasan sb رحمه الله عليهما, used to say that “We shall follow the same pattern as recommended by Hazratji رحمه الله عليه, we are the blind followers (of our elders)”.

2. Support and patronization of Ahl-e-Haque (Pious Ulama): Hazrat Maulana Ilyas sb رحمة الله عليه started this effort under the guidance and strong support of great scholars and 'ULAMA-E-RABBANIYEEN'. He lived in the supervision of Hazrat Maulana Rasheed Ahmad Gangohi sb رحمة الله عليه for about 10 years of his early days in Gangoh and took bai'at on the hand of Hazrat Gangohi sb رحمة الله عليه. Hazrat Maulana Ilyas sb رحمة الله عليه used to say "This work is actually the work of Hazrat Maulana Rasheed Ahmad Gangohi sb رحمة الله عليه and is only being carried out by me, as 'KHULAFAT-E-RASHIDEEN' carried out the work of Rasoolullah صلى الله عليه وسلم" (بخدمت علمائ کرام و مشائخ عظام از محمد حبیب اللہ "صلی اللہ علیہ وسلم" بخدمت علمائ کرام و مشائخ عظام از محمد حبیب اللہ، محمد عارف بانہ، مدبر حسین اور محمد معصوم بانہ)

Later on, he went to Deoband for further education under the able guidance of Sheikhul Hind Hazrat Maulana Mahmoodul Hasan sb رحمة الله عليه. After the demise of Hazrat Gangohi رحمة الله عليه he took bai'at on the hand of Hazrat Maulana Khaleel Ahmad Saharanpuri sb رحمة الله عليه in consultation with Hazrat Sheikhul Hind sb رحمة الله عليه and was bestowed upon with 'Khilafat' by him.

Hazrat Maulana Ilyas sb was so close to Hazrat Maulana Mahmoodul Hasan sb, Hazrat Maulana Ashraf Ali Thanvi sb and Hazrat Shah Abdul Qadir Raipuri sb (رحمہم اللہ) that he used to say, "They are the part and parcel of me". (ماخوذ از ترکیبہ واحسان اور اکابرین and this affection was mutual.

It was a practice of Hazrat Maulana Ilyas sb رحمة الله عليه that he never started anything without the consultation of Mufti-e-Azam Hazrat Maulana Kifayatullah sb and Sheikhul Hadees Maulana Zakariya sb رحمہما اللہ. The work of Dawat-o-Tableegh proliferated with the concerns and prayers of Hazrat Maulana Husain Ahmad Madani, Hazrat Maulana Ashraf Ali Thanvi sb, Hazrat Mufti Kifayatullah sb, Hazrat Shah Abdul Qadir Raipuri and Hazrat Maulana Khaleel Ahmad Saharanpuri sb and Hazrat Maulana Ilyas sb رحمہم اللہ was never incoherent of these pious personalities.

A very important fact is that AKABIR-E DAWAT have been very careful and cautious about the MASLAK (Schools of thought), therefore no question about the maslak-e-ahl-e sunnat arose in their periods. Therefore, all the followers of Haq of different Masalik joined this noble work without any hesitation.

The importance of ‘SHURA’ & Mashwarah: Three ‘AKABIR’ of Tabligh used to have ‘SHURA’ and Mashwarah and they were very particular about it and they did everything accordingly. Hazrat Maulana Ilyas sb رحمه الله عليه used to discuss everything before execution of the same. Hazrat Maulana Yusuf sb and Hazrat Maulana Inamul Hasan sb رحمه الله عليهما followed the exactly the same pattern. In the era of Hazrat Maulana Inamul Hasan sb رحمه الله عليه the work expended enormously and reached every country. To oversee such a massive work, maintain sustenance and its pattern, he nominated a ‘SHURA’ comprising of ten individuals, which will be discussed later. Hazrat Maulana Ilyas sb رحمه الله عليه himself had already felt the importance of Shura, he wrote a letter to Hazrat Maulana Qari Taiyeb رحمه الله عليه Muhtamim Darul Uloom Deoband and mentioned therein “The work is in great need of a JAMA’AT, comprising of great ulama, i.e., Mashaikh-e tareeqat, Ulama-e-sharce’at and Mahireen-e-siyasat under their guidance the work would continue while the practical aspect will follow their guidelines. This type of board is needed to be constituted”. (مکاتیب حضرت مولانا الیاس صاحب ۛ حضرت مولانا علی میاں ندوی).

It is to be kept in mind that by saying political experts he intended to mention the individuals who were deeni representatives of the Muslims. e.g.; Hazrat Maulana Husain Ahmad Madani sb, Hazrat Maulana Sayed Ataullah Shah Bukhari sb, Hazrat Maulana Habibur Rahman Ludhyanvi sb, Hazrat Maulana Sayed Anwar Shah Kashmiri sb, Hazrat Maulana Shabbir Ahmad Usmani sb, Hazrat Maulana Hifzur Rahman Sewharvi sb, Hazrat Maulana Mufti Kifayatullah sb, Hazrat Maulana Abul kalam Azad sb and Hazrat Maulana Sayed Muhammad Miyan sb رحمه الله تعالى etc. In the company of these learned individuals Hazrat Maulana Ilyas sb رحمه الله عليه nourished this holy cause.

Hazrat Maulana Ilyas sb رحمه الله عليه says about the need & importance of 'SHURA' "In this work, along with selflessness and truthfulness, collectivity and شورى بينهم are essential, otherwise this work is at risk". (ملفوظات حضرت مولانا الیاس صاحب، ملفوظ نمبر ۱۶۵)

After the nomination of 'SHURA', the work was put to this principle everywhere in the world during life time of Hazrat Maulana Inamul Hasan sb رحمه الله عليه. Sometimes, it was AMEER with 'SHURA' while at other it was from among the members of the 'SHURA' that the 'FAISAL' was nominated. The obvious expansion of this work Alhamdu lillah, which ensued following this system, was without any rift and disintegration. On one occasion highlighting the need and importance of this system, Hazrat Maulana Inamul Hasan sb رحمه الله عليه said, "The work itself requires a Jamat which should be responsible to oversee the functioning of jamat. Whenever a jam'at is formed, omit the word 'AMEER' from it and state clearly that this 'AMEER' does not have any power, he is only a servant who serves the community."

(دعوت کی بصیرت اور اس کا فہم و ادراک، از شاہد سہارنپوری)

The three AKABIR, although were unanimously accepted AMEERS, but they always abided by Mashwarah. They never went any where without Mashwarah. Wherever they went they took their companions with them. They lived a very simple & common man's life. Hazrat Maulana Ilyas sb رحمه الله عليه said "My status should not be considered any higher than an ordinary Mumin (believer). Acting solely on my word is deviation from Deen. Whatever I say, should be verified in the light of Quran & Sunnah and thought over before acting on it, I am only here to suggest to you".

Hazrat Maulana Inamul Hasan sb رحمه الله عليه was bestowed by Allah-The Almighty with modesty & humility of a very higher level, which increased day by day after being given the responsibility of 'IMARAT'. Once Hazrat Shaikhul Hadees Maulana Zakariya sb رحمه الله عليه asked Hazrat Maulana Inamul Hasan sb رحمه الله عليه "How do you feel on becoming 'Hazratji'?" Hazrat Maulana Inamul Hasan sb رحمه الله عليه replied that

“Previously, I used to have an opinion of my own, now I even don’t have that”. Hazrat Maulana Yaqoob sb who remained in the company of Maulana Yusuf sb and Hazrat Maulana Inamul Hasan sb رحمة الله عليهما for about 50 years describes about these two elders in his letter “Although, these two elders of ours were unanimously accepted ‘AMEERS, but they never boasted for the ‘IMARAT’, they never behaved in an authoritative manner with imposing their personal view. Everything was decided with a unanimous consensus. They always followed the Mashwarah.”

The 'SHURA' formed by

Hazrat Maulana Inamul Hasan sb رحمة الله عليه

The names of members of the 'SHURA' nominated by Hazrat Maulana Inamul Hasan sb رحمة الله عليه in later part of his life (In consultation with old workers of India, Pakistan & Bangladesh) were as follows:

1. Hazrat Maulana Izharul Hasan sb رحمة الله عليه -India.
2. Maulana Muhammad Umar Palanpuri sb رحمة الله عليه -India.
3. Miyanji Mehrab sb رحمة الله عليه -India
4. Hazrat Maulana Zubairul Hasan sb رحمة الله عليه -India.
5. Maulana Sa'ad sb-India
6. Hazrat Maulana Saeed Khan رحمة الله عليه -Muhajir makki.
7. Hazrat Mufti Zainul Abideen رحمة الله عليه -Pakistan.
8. Haji Abdul Wahhab رحمة الله عليه -Pakistan.
9. Bhai Muhammad Afzal رحمة الله عليه -Pakistan.
10. Haji Abdul Muqet sb رحمة الله عليه -Bangladesh

The background of the 'SHURA'

In 1983, on the occasion of Raiwind Ijtima, some elders including Hazrat Qazi Abdul Qadir sb and Hazrat Maulana Mufti Zainul Abideen sb رحمة الله عليهما, in consultation with Hazrat Maulana Inamul Hasan sb رحمة الله عليه agreed to form 'SHURA' to patronize the global work of 'DAWAT' and to protect it from any deviation from the pattern advised by the founding elders.

Around 1985, some alterations in the pattern of the work cropped up and some of the 'AKABIR' became concerned about these changes. They were reported to Hazrat Maulana Inamul Hasan sb رحمة الله عليه in the presence of the representatives of different countries in Raiwind Ijtima in 1992. With the commanding & respectable personality of Hazrat Maulana Inamul Hasan رحمة الله عليه the matter was resolved unanimously, and the same old pattern prevailed. This triggered the formation of 'SHURA' for the maintenance of the same unanimous pattern throughout the world.

During Hajj in June 1993, Hazrat Maulana Inamul Hasan *sb* رحمة الله عليه in the presence of some individuals including Mufti Zainul Abideen *sb* رحمة الله عليه said “You know better the condition of my health; I am getting old and useless. The work is spreading fast throughout the world, and I am worried about the responsibility of work. I intend to form a ‘SHURA’ for the safety, sustainability and the guidance of this global cause”. Mufti *sb* agreed to it.

At the behest of Hazrat Maulana Inamul Hasan *sb* رحمة الله عليه to visit India visas of Hazrat Maulana Saeed Khan *sb* Muhajir makki, Hazrat Mufti Zainul Abideen *sb*, Bhai Muhammad Afzal *sb*, Haji Abdul Muqet *sb* Bangladesh رحمة الله عليهم and Haji Abdul Wahhab *sb* were obtained from Jeddah.

In mid-August 1993, four persons from among them came to Nizamuddin, while Bhai Afzal could not come due to some personal reasons. After conclusion of the jor for Malaysians in Bangle wali Masjid Nizamuddin, the next day after breakfast, they sat for Mashwarah in the chamber of Hazrat Maulana Inamul Hasan *sb* رحمة الله عليه. In this meeting along with above four individuals, Hazrat Maulana Muhammad Umar Palanpuri *sb*, Hazrat Maulana Izharul Hasan *sb* and Hazrat Maulana Zubairul Hasan *sb* رحمة الله عليهم were also present. Addressing them, Hazrat Maulana Inamul Hasan *sb* رحمة الله عليه said “You are very much aware of my condition; my health is deteriorating day by day, while the workload is increasing. It is a concern of global work, I feel overburdened. I should not be the only one responsible for this great cause it must be a shared responsibility. We should carry this with unanimous ‘fikt’ (Concern). Including Bhai Afzal you are eight members of my ‘SHURA’, and include Miyanji Mehrab and Maulvi Sa’ad and make it a ten membered ‘SHURA’”. This ‘SHURA’ will be responsible for the work from now onwards. Finally, this ‘SHURA’ was formed by Hazratji رحمة الله عليه.

In a meeting after the formation of ‘SHURA’, Hazrat Maulana Saeed Ahmad Khan *sb* رحمة الله عليه submitted to Hazratji, in the presence of all the members of ‘SHURA’ that whenever & wherever you are present you will remain the ‘AMEER’,but if you

are not present, what will be the mode of our functioning? Hazratji replied that all of you or any given number of members present must appoint a 'FAISAL' from amongst you and do accordingly.

***Sad demise of Hazrat Maulana Inamul Hasan sb
رحمة الله عليه and formation of 'SHURA'***

Hazrat Maulana Inamul Hasan sb رحمه الله عليه performed Hajj in 1995 along with all the members of 'SHURA'. On returning from Hajj he passed away on 10th June 1995. The 'SHURA' members gathered in Bangle wali Masjid, Nizamuddin to nominate the next 'AMEER' but they could not agree upon any single name. After three days of long discussions, on 12th June 1995 they unanimously decided the following and Miyanji رحمه الله عليه read out this conclusion to the masses. This decision with the signatures of all ten 'SHURA' members is still in record.

1. The responsibility of patronizing the work will not be on one individual; rather it will be on whole 'SHURA'.
2. Those who belong to Bangle wali Masjid from among this 'SHURA' they are the members of 'SHURA' of Nizamuddin. They together will take care of work of Nizamuddin. For any further decision in Nizamuddin from amongst these five 'SUHRA' members, following three will work as a 'FAISAL' by sequence.

- A. Maulana Izharul Hasan sb رحمه الله عليه
- B. Maulana Zubairul Hasan sb رحمه الله عليه
- C. Maulana Sa'ad sb

3. For time being, the Bai'at shall remain suspended in Nizamuddin.

About this occasion Haji Abdul Wahhab sb quotes the words of Maulana Sa'ad that 'If Maulana Zubair sb is nominated as 'AMEER', then people attached to me will be disheartened and if I am nominated, people attached to Maulana Zubair sb will be unhappy. In any of the two scenarios some workers will desert this holy cause and he submitted that there must not be a single

‘AMEER’, rather the ‘SHURA’ will look after the work and Bai’at will remain suspended for the time being.” All the members of ‘SHURA’ agreed to his points.

Some historical journeys and important events of the ‘SHURA’

In all trips after the formation of ‘SHURA’, the decisions in the important matters of various countries were taken by this ‘SHURA’, viz Ijtima of ‘TONGI’ and ‘RAIWIND’ as well as during Hajj. Hazrat Maulana Izharul Hasan sb رحمه الله عليه due to his personal responsibilities could not participate in all the journeys. Generally, Mufti Zainul Abideen sb, Miyanji Mehrab sb and Hazrat Maulana Umar Palanpuri sb رحمه الله عليهم had been attending the Mashwarah as a ‘FAISAL’. Later on, after the death of these respected personalities, Haji Abdul Wahhab sb acted as ‘FAISAL’ whenever he would be present in the Mashwarah.

In 1996, the journey of south east countries (Sri Lanka, Thailand, Malaysia, Singapore, Indonesia, Philippines, Australia and Fiji) took place under the kind guidance of this ‘SHURA’, which was decided in the presence of Hazratji Maulana Inamul Hasan sb رحمه الله عليه in 1995 during Hajj. During this journey, the ‘SHURA’ decided that “All the five members of the ‘SHURA’ will work as a ‘FAISAL’ on a rotation basis, rather than three members only”.

Meanwhile, Hazrat Maulana Izharul Hasan رحمه الله عليه expired on 13th August 1996, Hazrat Maulana Umar Palanpuri sb رحمه الله عليه on 21st May 1997 and Miyanji رحمه الله عليه died on 27th August 1998. Consequently, the five membered ‘SHURA’ of Nizamuddin was reduced to merely two members.

In 1998, the journey of African countries (Kenya, Malawi, Zambia, Mozambique, Zimbabwe, South Africa, Reunion, Madagascar and Mauritius) was undertaken under the patronage of this ‘SHURA’. During this journey, the following was decided at Markaz ‘Port Luis’, Mauritius.

1. No addition or modification in the existing pattern will be permissible without the consent of global 'SHURA'.

2. It was also decided that even an authentic talk which is uncommon should not be spoken to the masses put aside the issues which are conflicting, so that there may not be any confusion which may lead to any loss to the work.

Later, Maulana Saeed Ahmad Khan Sb passed away on 15th November 1998 and Haji Abdul Muqet sb breathed his last on 18th October 1999. Then only following five members remained.

1. Mufti Zainul Abideen sb رحمة الله عليه
2. Bhai Muhammad Afzal sb رحمة الله عليه
3. Haji Abdul Wahhab sb رحمة الله عليه
4. Maulana Zubairul Hasan sb رحمة الله عليه
5. Maulana Muhammad Sa'ad sb

In this way the ten membered global 'SHURA' was reduced to merely five members.

Incidentally, even after a general feeling among the elders, the deceased members of the 'SHURA' were not substituted.

In 1999, during Raiwind Ijtima, all the five 'SHURA' members gathered to discuss some important matters requiring clarification along with the old and trusted workers of India and Pakistan. On 12th November 1999 they prepared a declaration which was signed by all the five 'SHURA' members. The last Paragraph of the said verdict which summarizes the theme is as follows; "If the members of the 'SHURA' of any country feel any thing to be beneficial for the work, this should be deliberated first in the local 'SHURA' and a copy of it must be sent to Nizamuddin and Raiwind. The 'SHURA' appointed by Hazratji Maulana Inamul Hasan sb will ponder over it and if the same is considered favorable for the work, only then it can be practiced. Likewise, the consensus of this 'SHURA', appointed by Hazratji is compulsory, even for Nizamuddin & Raiwind".

In 2000, the journey of western countries (Germany, America, West Indies, Canada, and England) took place under the kind guidance of this 'SHURA'.

By the grace of Almighty, this work has been going on in the guidance of 'SHURA', without any 'AMEER', since 1995.

Changes in the pattern of the noble work

Big tragedy struck this holy work due to non completion of 'SHURA' (Lack of substitutes in place of the members, who expired) in the form of various changes in the old accepted pattern propagated by the three elders of the work. The calamity started with Maulana Sa'ad sb who enforced the 'MUNTAKHAB AHADDEES' in Ijtima'ee Ta'aleem without any consensus over it.

Gradually, several changes and modifications in the work took place viz;

1. DAWAT, Ta'aleem, Istiqbal (Whose name was changed later as Ta'ameer-e-Masjid) entered in the daily work, which greatly affected the 'GASHT', which is the back bone of this work and the house hold work was almost ruined.

2. The work in elite class (KHAWAS) was curtailed, naming it as 'TABAQATI KAM (Category wise work)', thus this class was distanced from the holy cause.

3. The five works routine was added to the ta'aleem of masturat.

4. The regime of four months abroad was enhanced to five months.

Similarly, the statements in discourses started to carelessly go beyond the six points, which worried the 'ULAMA' as well as other AHL-E-HAQ (Learned scholars), for example;

A, Deductions and wrong explanations of prohibited matters and masa'il.

B, Wrongful correlation between the principles of this holy effort and the lives of SAHABAH & MESSENGERS and nonauthentic anecdotes.

C, Undue derivations and self-proclaimed explanations of 'SHAREE'AT', against the consensus of majority (JUMHOOR).

D, Deduction, criticism, downplaying, pointing fingers, comparisons and getting judgmental on other facets of the holy efforts of 'DEEN' (Ta'aleem & Tazkiyah).

Apart from these, new innovations were introduced to the usual discourse which was worrisome for the workers, because:

- These are against the established pattern of 'AKABIR-E-SALASAH' اكابر ثلاثة.

- All these things were imposed without any consultation with 'SHURA' and old workers. Some of these were forced even after the rejection in the 'MASHWARAH'.

- It deviated the effort from the very foundation of the work.

- Wrongful explanations of 'QURAN & HADEES', were proposed for the propagation of these things

All these things were practiced without any consultation from 'SHURA' & the old workers by a single individual (Maulana Sa'ad sb). It was in contradiction to the important decisions of 'SHURA' which have been discussed earlier.

The practice of AKABIR of Raiwind

The workers of Raiwind offer lion's share in this work. One can not forget their remarkable sacrifices in this work at international level. That is why, Hazrat Maulana Inamul Hasan sb رحمه الله عليه used to say, "I don't consider myself as 'AMEER' of workers of Raiwind, rather, I deem myself as their associate in this work".

When Maulana Sa'ad sb started to impose new practices, three members from among the 'SHURA', Hazrat Mufti Zainul Abideen sb, Bhai Afzal sb رحمه الله عليهم and Haji Abdul Wahhab sb دامت بركاتهم were present but they were never consulted or taken into confidence. Thus, they distanced themselves from these malpractices and did not allow them to be practiced in their country.

Once, Haji Abdul Wahhab sb pointing towards these matters said “Hazratji Maulana Inamul Hasan sb رحمه الله عليه did not do anything without our consent but now (as new things started by Maulana Sa’ad sb) the workers of India do not ask us anything and we are tolerating it since long”.

The practice of Maulana Zubairul Hasan sb رحمه

Maulana Zubairul Hasan sb رحمه الله عليه, was a serene and tolerant person and remained silent and patient in whole of his life for the sake of this holy work, to avoid any disintegration as intolerance could have harmed this noble cause. That is why he invited the attention of Maulana Sa’ad sb towards the expansion of the ‘SHURA’ for the solution of these day to day problems as mentioned in his letters. But Maulana Sa’ad replied that “The masses come due to our (Your’s & mine) spiritual allegiance, why we should give importance to any other individual”. The old workers of the country very well know the views of Maulana Zubair sb which reflect in his letters wrote in 2004 to a few elders namely; Hazrat Maulana Yaqoob sb, Hazrat Maulana Ibraheem sb, Haji Rahmatullah sb (Banaras), Hazrat Maulana Ahmad Latsb, Maulana Ismail Godhra sb, Bhai Farooque sb (Banglore), Prof. Sanaullah sb (Aligarh), Dr Khalid Siddiqi sb (Aligarh), Abdul Aleem sb (Aligarh), Muhsin Usmani sb رحمه الله عليه, Prof. Salman Beg sb رحمه الله عليه (Aligarh) and Prof. Masood Abdul Hai sb (Pune) رحمه الله عليه. Out of these letters, a quotation from one letter is as follows:

“It is requested that this ‘Masjid war kam’ is very important, any addition eg Jama’at of Istiqbal or in any other form which was not practiced in the holy periods of our previous elders may be harmful for the work. This point is to be noted”.

Another letter of Maulana Zubair sb which was sent to above elders clearly mentionsat the commencement that “I am of an opinion that after the said demise of Hazratji Maulana Inamul Hasan sb رحمه الله عليه, the most important matter is to preserve this work as well as the original pattern, propagated by our elders”.

In the same letter, expressing his views about the book 'MUNTAKHAB AHADEES' he wrote that "The matter of book 'Muntakhab Ahadees' is very important. Our workers are disturbed with its introduction. The translation of this book has been carried out in different languages without any consultation. Now the effort is to introduce this book into daily Ta'aleem in Jama'at as well as at house hold level, the way Fazail-e-A'amal is being read in Ijtima'ee Ta'aleem".

"I have been asked verbally as well as through letters frequently by workers that either this should be read in daily Ta'aleem or not? It is developing great confusion and conflict in the masses. Even in our house it has been started without 'Mashwarah'. In the later paragraph he wrote "That is why I am of a firm opinion that the Ijtima'ee Ta'aleem should only be from Fazail-e-amal as is being practiced since the last seventy years. There will be no problem if it is read individually."

The practice of other elders of the country

As stated earlier, these new things were introduced by Maulana Sa'ad sb without any consultation and taking into confidence of old workers. Thus, all old workers including Hazrat Maulana Yaqoob sb, Hazrat Maulana Ibraheem sb, Hazrat Maulana Ahmad Lat sb, Maulana Ismail Godhra sb, Bhai Farooque sb (Banglore), Prof. Sanallah sb (Aligarh), Dr Khalid Siddiqi sb (Aligarh), Muhsin Usmani sb رحمه الله عليه, Prof. Salman Beg sb رحمه الله عليه (Aligarh) and Prof. Abdur Rahman sb (Chennai) were completely against this new version of 'DAWAT'. That is why these matters were never mentioned in their discourses. Similarly, those states where the workers were undivided, these malpractices were not introduced in their states just like Raiwind. But all these elders remained silent just to avoid any disintegration among the workers. Meanwhile they always remained calm, patient and kept trying to safe guard the pattern of the elders without indulging the masses. Their efforts for the rectification of the work from the instigation of these malpractices till date are summarized here.

1st effort for the protection of the pattern

Mufti Zainul Abideen sb expired on 15th May 2004 and Bhai Muhammad Afzal sb on 11th April 2005. Thus, only following three persons were left in ‘SHURA’:

1. Haji Abdul Wahhab sb
2. Maulana Zubairul Hasan sb رح
3. Maulana Muhammad Sa’ad sb

The Elders suggested to complete the ‘SHURA’ with the induction of new members, without indulging the masses. Haji Abdul Wahhab sb, Maulana Zubairul Hasan sb and Maulana Sa’ad sb were met several times and were requested to substitute the shura members who had expired but this never took place. Maulana Zubair sb finally agreed to it at a later stage but unfortunately it could not be accomplished in his life time. This was explained by Maulana Ibraheem sb in his letter;

“That is why quite a few times I put the matter of substitution of members of ‘SHURA’ of Hazratji Maulana Inamul Hasan sb in the life of Maulana Zubair sb and he agreed to it later in his life, but unfortunately he expired suddenly.” (غفر الله له وادخله الجنة)

Bhai Farooque sb offers further explanation to this matter, in his discourse:

I accompanied Hazrat Maulana Ibraheem sb دامت بركاتهم to Raiwind for old workers in March 2014. Before disembarking on journey to Raiwind, I visited Maulana Zubairul Hasan sb رحمه الله عليه and requested for his agreement for the accomplishment of the ‘SHURA’. He said “I agree whole heartedly. Convey my opinion to Haji Abdul Wahhab sb دامت بركاتهم on reaching Raiwind. He may communicate with me telephonically, if he wishes so”. Therefore, I conveyed the message of Maulana Zubair sb to Haji sb in privacy. He asked for the opinion of Maulana Ibraheem sb on this issue. I visited Maulana Ibraheem sb immediately and told him that Haji sb wanted to see him. Haji sb discussed the same with him to which he replied, “I myself am insisting to both of them

(Maulana Zubairul Hasan sb and Maulana Sa'ad sb) on the same for many years".

2nd effort for the protection of the pattern

When Maulana Sa'ad sb started emphasizing the Ta'aleem of 'Muntakhab Ahadees' in masses (مجمع), it worried the elders. They decided to deliberate upon this in 'MASHWARAH' so that a final opinion could be established and Ta'aleem could be carried out on a single pattern at international level.

In September 2006, before the Ta'aleem of Hayatus-Sahabah, Maulana Sa'ad motivated for the reading of 'Muntakhab Ahadees'. The elders got worried on this, and collectively along with Maulana Zubair sb, visited Maulana Sa'ad sb on September 13, 2006. They put forward their objection that until this was decided in 'MASHWARAH', the masses should not be motivated for the taleem of Muntakhab Ahadees'. Several deliberations followed this meeting and finally it was decided that this issue will be discussed at Raiwind in Ijtima of 2007.

In this connection it is important to note that before proceeding for 'MASHWARAH' it was propagated that Maulana Zubair sb has agreed for the inclusion of Muntakhab Ahadees in Ta'aleem and this opinion of Maulana Zubair sb & Maulana Sa'ad sb be conveyed to Haji Abdul Wahhab sb. But some old workers who were not of the same opinion and were very much familiar with the views of Maulana Zubair sb met him personally to find his opinion. **Astonishingly Maulana Zubair sb not only distanced himself, he was angry at this false statement and declared this as a mere hoax.** Even after these happenings, all these elders still visited Haji Abdul Wahhab sb and requested his endorsement of the inclusion of Muntakhab Ahadees in Ta'aleem. It was also discussed in 'MASHWARAH' (*Actually these elders intended to keep uniformity in the pattern of Ta'aleem globally*), but was rejected by the 'MASHWARAH'.

During this 'MASHWARAH' some individuals repeatedly requested Haji sb for inclusion of Muntakhab Ahadees but on

every occasion his reply was “Bhai Fazail-e-A’amal parho” (*Brothers, read Fazail-e-A’amal*). Emphasizing on the issue Dr Khalid Siddiqui of Aligarh said that you are denying its inclusion in Ta’aleem while Maulana Sa’ad sb is insisting on it. Even on this Haji Sahib repeated the same answer and said “Bus Fazail-e-A’amal hi parho” (*Read only Fazail-e-A’amal*).

After this decision, though all the elders agreed on exclusion of Muntakhab Ahadees from Ta’aleem yet the staunch followers of Maulana Sa’ad sb not only continued with this book but gradually tried to replace the Fazail-e-A’amal, on his directions.

Moreover, Maulana Sa’ad sb started many new practices without any consultation, even when both elders (*Haji Abdul Wahhab sb & Maulana Zubair sb*) disagreed. These consequences depict insightfulness of (*Haji Abdul Wahhab sb & Maulana Zubair sb*), as to why these elders did not agree with ‘Muntakhab Ahadees’ earlier.

3rd effort for the protection of the pattern

On 18th March 2014 Hazrat Maulana Zubairul Hasan sb expired as well, leaving behind the following two persons of the ‘SHURA’:

1. Haji Abdul Wahhab sb
2. Maulana Sa’ad sb

After the demise of Maulana Zubair sb Haji Abdul Wahhab sb came to Niazumddin for condolence. On this occasion the elders met him and requested him to complete the ‘SHURA’. Haji sb talked to Maulana Sa’ad sb on this matter and directed him not to start any new practices without consensus of Maulana Yaqoob sb, Maulana Ibraheem sb and Maulana Ahmad lat sb. Maulana Sa’ad sb agreed to it at that time, as informed by Haji sb but due to his compulsive attitude did not keep up to his word even for a week.

Common Bai’at in Nizamuddin

After the said demise of Maulana Zubair sb, common bai’at was started by Maulana Sa’ad sb without any ‘MASHWARAH’.

Shockingly, he offers bai'at at the hand of Hazratji Maulana Ilyas sb although he has no permission for that.

Even more astonishing fact is that it was Maulana Sa'ad sb himself who opposed Bai'at in the 'MASHWARAH' of 1995. *(Probably because Maulana Zubairul Hasan sb was alive by that time who enjoyed the permissions for bai'at from Hazratji Maulana Inamul Hasan sb & Sheikbul Hadees Maulana Zakariya sb. In that scenario it would have been natural inclination for the masses to get attached to him).* **It is interesting that until the death of Maulana Zubair sb, Maulana Sa'ad sb was opposed to bai'at.**

Claim for Imarat of Maulana Sa'ad sb

For a long time in his discourses Maulana Sa'ad sb used to instruct the masses to follow him (Ita'at) covertly indicating towards his Imarat. He was informed from time to time to pay attention to it as is mentioned in the letters of elders. **Finally, he declared his Imarat in one of the sitting in Nizamuddin.**

Anecdotaly, on Aug 18, 2015 in the Jor of UP a conflict developed on the issue of the Musafaha and Du'a after Jor. It led to a sort of clash between some old workers which in itself is a **tragedy for this Nizamuddin Masjid**. To express the concern and seek a solution on these circumstances, Hafiz Nisar sb (Dairy wale) along with some responsible brothers of the locality reached Bangle wali Masjid at the time of 'MASHWARAH'. The mashwarah changed into chaos in a matter of time and during exchange of conversation, Maulana Sa'ad sb exclaimed, "I am the Ameer". "No, you are not" somebody retaliated. To this Maulana Sa'ad sb said in a very harsh tone "Don't agree if you don't want to". "We don't accept you as Ameer", came as the reply. "Go to hell if you don't accept me as Ameer, I will do whatever I want... **By God I am the Ameer of all of you**", Maulana Sa'ad sb angrily responded. On this Hafiz Nisar with his friends returned back without any apparent solution. *(The audio clip of this incident is available on social media).* Ever since the followers of Maulana Sa'ad sb are continuously trying to establish his 'Imarat' by deceiving the

masses which in itself is condemnable. All of this is being done while it was decided by the 'SHURA' of Hazratji رحمه الله عليه, that **there will be no 'AMEER' in the future and the work will be taken care of under the guidance of the whole 'SHURA'** as mentioned earlier.

After this incident, in the jor of old workers of the country in Nizamuddin when Hazrat Maulana Yaqoob sb refuted his claim of 'Imarat', Maulana Sa'ad sb in his discourse on the next day said "In my opinion that individual is extremely illiterate (جابل) who says that there is no 'AMEER' here, no one is elder here. It is wrong, absolutely wrong". (*This clip is available in Social media*).

The previous three elders although were the 'AMEERS' with a unanimous consensus yet state of affairs like this would have been beyond their imagination.

It was the first opposition of the decisions of 'SHURA' by Maulana Sa'ad sb to have started new practices without any 'MASHWARAH' (consensus). The practice of common Bai'at in Nizamuddin was second and the claim of 'Imarat' and his attempts to establish it was the third hostility against 'SHURA'.

4th effort for the protection of the pattern

To resolve this situation the elders in consultation with some selfless individuals tried to negotiate with Maulana Sa'ad sb and to persuade him not to start new practices without any 'MASHWARAH'. This reconciliation effort continued for about two years. The outcome was that Maulana Sa'ad sb used to promise to amend but never kept his words.

In 2015, they thrice requested Maulana Sa'ad sb in writing for the completion of 'SHURA' and not to add new practices to the established pattern without their consultation, but as usual their requests were not attended to and the seriousness of the issue was ignored. **Their requests were ridiculed, let alone paying any attention or finding a remedy.** These three letters are there in part No 1.

During these days, the usual tone of discourses of Maulana Sa'ad sb was verdictive, had criticisms and contradictions and downplayed others. His discourses were merely confined to the following sentences:

“The one who says this-- is like this---. The one who does this is -- -is like that-----.In my view it is right---. That is wrong----. It is reliable----. This is unreliable-----. That is atheism----. It is shirk----. That is illiteracy----. It is deceit----. This is absolutely wrong----. It is deceptive----. He is stupid----. That is permitted----. It is prohibited-----. It is Judaism----. It is Satanism---- etc. “

One can imagine that in these circumstances, if an individual remains 'FAISAL' (*decisive power*) and he happens to flout the opinion of the old workers and follows only his own verdict, will it not be unfaithfulness towards such a holy cause if one follows him silently? All this, lead to a situation where it became obligatory to complete the 'SHURA' in order to safeguard the uniform pattern of the work.

Completion of 'SHURA' at Raiwind Ijtima Nov. 2015

After the failure of above-mentioned efforts, the matter was put in Raiwind Ijtima in Nov. 2015, where all the old workers of the world were present. Thus all old workers of the world after due deliberations, unanimously decided that the 'SHURA' formed by Hazrat Maulana Inamul Hasan sb should be completed so that the original pattern of this holy cause may remain uniform throughout the world (*Eight out of ten members of this 'SHURA' had already passed away*) and similarly the 'SHURA' of Nizamuddin be completed wherein only a single member out of five is surviving.

A sitting was arranged for the said purpose and Maulana Muhammad Ahmad sb Ansari رحمه الله عليه, offered some enlightening words regarding collectiveness (اجتماعيت) and importance of 'SHURA'. After his speech it was submitted that some names be recommended. At this juncture some old workers of Nizamuddin discussed the difficulties which were cropping up due to the absence of 'SHURA'. They submitted that the workers

were getting divided into two groups and there was disintegration among the followers. Hazratji رحمه الله عليه formed a 'SHURA' consisting of ten members of whom eight have already expired. It was the need of the hour that the members be increased to complete the 'SHURA' so that the work could be safeguarded globally. The mashwara became chaotic. When it became difficult to sustain the decency of the gathering some individuals requested Haji Abdul Wahhab رحمه الله عليه, that they were responsible, and it was their duty to complete the 'SHURA'. They submitted that both of them should do it. It was to their liking if they want to involve others or not. It was their choice if they wanted to seek other's opinion or not. But they must complete the 'SHURA'. Lastly Haji sb said that they all must repent now and leave it all to him. The meeting was adjourned over with this remark.

After this long discussion, this matter passed various stages. Meanwhile different selfless individuals tried their level best for the resolution. Finally, Haji sb رحمه الله عليه, completed the 'SHURA' formed by Maulana Inamul Hasan sb رحمه الله عليه by including 11 members from India, Pakistan and Bangladesh in the presence of the responsible old workers of the world. In this composite 'SHURA' there were five members from India, five from Pakistan and three members were from Bangladesh. It was also decided that the five members of this 'SHURA', who are from Nizamuddin, will look after the routine matters of Nizamuddin with mutual consent and they will be the members of 'SHURA' of Nizamuddin as well. A write-up was prepared regarding the completion of 'SHURA' which was duly signed by Haji Abdul Wahhab sb.

On the directions of Haji Abdul Wahhab sb the write-up was put up in front of Maulana Sa'ad sb for his signature, but he declined to sign saying, "There is no need to complete the 'SHURA', I don't agree with this, let the work continue as it is". He was approached repeatedly, but he didn't accept it. The reason for his persistent denials was apparent as he wanted to continue on the pattern professed by him. **He was not willing to listen to the**

other elders who were foreseeing the catastrophic consequences of the new pattern for the holy cause. They feared that this new pattern will damage this noble cause beyond recovery. The three members of 'SHURA' from Bangladesh also did not sign the write-up to mollify Maulana Sa'ad sb. The matter was put to the consideration of Haji Abdul Wahhab sb. He took the signatures of responsible old workers of India and Pakistan and widely circulated the copies of the same.

As the work in these three countries is ideal so all workers are associated with these three countries and everyone spend time here to seek the real spirit of work. Likewise, all Ijtima'at held anywhere in the world the personalities from these three countries attend and manage the gathering. That is why Hazratji Maulana Inamul Hasan sb رحمه الله عليه formed the 'SHURA' which comprised of the members from these three countries. The work is global in nature similarly the issues are global as well. To resolve these issues there are three occasions there viz Raiwind (*Pakistan*) Ijtima, Tongi (*Bangladesh*) Ijtima and during Hajj. The members from these three countries gather on these three occasions and the matters are resolved with unanimous consensus. This assures the safety of the work as well as its workers, accordingly the 'SHURA' comprising of 13 members belonging to these above mentioned countries was formed in Raiwind for the resolution of day to day issues.

The point why the issue of Nizamuddin has been put in Raiwind, can be justified as this matter is not concerned with Nizamuddin only, this is a question about the basis of this work. As such and there are only three occasions to put these types of matters, viz. Raiwind, Tongi (Kakrail, Bangladesh) and Hajj. Some people are of the opinion that there is countrywide 'SHURA' of these three countries and hence a global 'SHURA' was not required. They are also not justified as some issues did crop up even after the existence of respective 'SHURA's' in these three countries which could not be resolved for years. Therefore, it was really important

to complete the global 'SHURA' (as was fore seen by the insightfulness of Hazratji Maulana Inamul Hasan sb رحمة الله عليه). This combined 'SHURA' came into existence by the grace of Allah to fulfill this requirement.

5th effort for the protection of the pattern

After the completion of 'SHURA' the elders tried hard to get it accepted by Maulana Sa'ad sb but even after their best efforts he did not agree to the same. The elders continued their stay in Bangle wali Masjid for around six months after the completion of 'SHURA' but Maulana Sa'ad sb remained adamant at being the 'FAISAL'.

At this juncture, these elders decided that they will not keep this issue up to themselves; rather they will share it with the old workers, who were well aware of the whole scenario. Hence, they shared the issue with the old workers and discussed with them whether they should continue their efforts for the protection of the original pattern or leave it to the destiny. All the old workers expressed their solidarity with them and with the efforts they were putting in and requested them to continue their efforts as it was necessary to safe guard this holy cause.

The reason why the matter was not resolved within the confines of Nizamuddin

As a result of introduction of new practices by Maulana Sa'ad sb without any 'MASHWARAH', some opportunistic individuals with their vested interests gathered around him leading to creation of a class of sycophants around him, who agreed with him in all matters. These opportunists were then used to propagate this wrong pattern on a global scale; subsequently they wrested the control of Bangle wali Masjid.

While the elders were trying to resolve the matter, these sycophants started to proclaim the 'Imarat' of Maulana Sa'ad sb. They started to propagate that some members should always

accompany Maulana Sa'ad sb for his safety and some individuals were recruited for this purpose. This was followed by a series of threats and manhandling of the individuals who did not agree with Maulana Sa'ad sb as per the conspiracy.

Although these elders felt suffocated, yet they continued their stay in Nizamuddin despite the chaotic atmosphere, expecting that the issue will be resolved amicably within the confines of Nizamuddin Masjid. On the fateful night of 19th June 2016 in the holy month of Ramazan the sanctity of Nizamuddin was trampled. This act of violence in the holy month of Ramazan shattered all the hopes of reconciliation. In this scenario of anarchy and helplessness, these first line elders were forced to leave Nizamuddin.

The draw backs of changes in pattern

The above mentioned changes in the pattern had a negative impact not only on the holy cause itself but also on selfless workers. Some of these harmful consequences are described here:

1. Splitting of the pattern of work: As a result of the insistence of Maulana Sa'ad sb on specific points, the workers started to split globally. In Nizamuddin those individuals were preferred who were propagating the modified pattern. The outgoing jama'ats were advised to propagate these new changes wherever they went. Moreover, the feedback was also obtained from the returning jama'ats on this particular account. Likewise, the advice (Wapsi baat) while returning also contained these changes. As a result, the masses returning from Nizamuddin started to spread this new form of pattern.

Similarly, jama'ats from Nizamuddin as well as Raiwind are usually called for the management of events اجتماعات in different countries. The individuals who refrained from these changes were either limited or denied the journeys abroad, while the ones who endorsed these changes were preferred for the same. As a result, the jama'ats from Nizamuddin propagated these changes in pattern as this was recommended by Nizamuddin while the

jama'ats from Raiwind countered them as these changes were not approved by 'MASHWARAH'.

The outgoing jama'ats from abroad generally spent 1st year in their countries, 2nd year in Bangladesh and 3rd year in Pakistan and India. As a result, the jama'ats from abroad that spent time in Nizamuddin came across the new pattern while jama'ats from the same countries who spent time in Raiwind were asked to follow the old pattern. This led to grave confusions among the workers of this holy cause. Some workers from Arab countries wrote a letter to Haji Abdul Wahhab sb رحمه الله عليه and Maulana Sa'ad sb conveying their anguish about it. Thus, the work of DAWAT bifurcated in two directions.

2. Risk of losing the confidence of ULAMA and MASHAIKH: As narrated earlier that AHL-E-HAQUE personalities (*Followers of truth*) agreed with this work from its inception and they actually appreciated, admired and prayed for this work. But the carelessness in the discourses of Maulana Sa'ad sb and reproduction of his words by his followers in their localities led to dissatisfaction of AHL-E-HAQUE personalities which further led to massive confusions and skepticism.

The reasons of Elders, leaving Bangle wali Masjid

The reasons for leaving Bangle wali Masjid as described by elders are as follows:

1. To safeguard the holy cause: As clearly mentioned earlier that the global uniformity in the pattern is essential, as well as the support and patronage of 'AKABIR ULAMA' is very important for the smooth running of the work. Without these, this work cannot be carried out at international level. Unfortunately, due to the changes in the pattern these two drawbacks started to creep in gradually and the work disintegrated from the level of Masajid to international level. The elders were worried that if this dispute was not resolved in time it will lead to a presumable clash between Nizamuddin and Raiwind. May Allah forbid! If so, that will be the

end of this great and noble cause leading to broken work in the form of global differences.

In that scenario the work will perish at the hands of its custodians themselves, so the individuals who did not agree with this new pattern had to leave Bangle wali Masjid. That's why it became clear that this difference was not merely a difference between Raiwind and Nizamuddin, rather it was between 'SHURA' and Maulana Sa'ad sb. This step avoided the split of work into two parts and thus saved the work.

Even after all these efforts, Maulana Sa'ad sb did not refrain from his erroneous discourses. Had these steps not taken in time, the work would have lost the patronage of 'ULAMA'.

By the grace of Allah سبحانه وتعالى and the efforts of elders the work regained the confidence of 'ULAMA' and has been saved from pending great disaster.

2. To restrain from hypocrisy: Although their stay in Nizamuddin was to safeguard the old pattern yet the opportunist started propagating it as if the elders (*for example Maulana Ibraheem sb*) were in favor of the new pattern and only a few (*such as Maulana Ahmad lat sb*) are against this pattern. They spread the news that they only wanted to oppose Maulana Sa'ad sb and didn't allow the work to run smoothly. They started to spread false rumors about these elders. In this context the fake letter from Maulana Ibraheem sb is a very clear example.

Similarly, the AKABIR ULAMA, e.g., Hazrat Maulana Arshad Madani sb Hazrat Mufti Abul Qasim Nomani sb, bearing in mind the erroneous situation of Nizamuddin, wrote a letter to elders for rectification and resolution of it. Had these elders stayed in Nizamuddin even after this letter, it would have been a matter of concern for these 'AKABIREEN'. Therefore, to avoid any hypocrisy and to save the holy work they left Nizamuddin. If they did not take this courageous step the 'Fatwa' against the wrong discourses of Maulana Sa'ad sb would have been against the noble work of 'DAWAT' instead.

Present efforts for the protection of the pattern

After leaving Nizamuddin they continued the efforts of rectification beyond the confines of Nizamuddin and Alhamdulillah they succeeded in their endeavor. By the grace of Almighty the work of states as well as of the countries is coming gradually on the track and pattern (نَجْد) of 'AKABIR'.

Some individuals are questioning that if the pattern was heading in the wrong direction, what did these elders do? Instead of leaving Nizamuddin why did they not rectify it earlier?

Actually, these questions are based on unawareness of the masses about the primary efforts of these elders as described earlier. They were always trying for the rectification without indulging the masses so that the work comes on the track without any disintegration. Unfortunately, their extensive efforts for years within the confines of Nizamuddin did not bring any result. **The individuals who have been responsible for this deviation of work from right direction, have now wrested the control in Nizamuddin and are trying to impose the 'IMARAT' of Maulana Sa'ad sb.** They are creating hindrances against any attempt of rectification in the pattern. Consequently, it became very difficult to make any attempt of rectification within the premises of Nizamuddin.

Some people are of the opinion that the elders should have stayed there in Nizamuddin with patience to resolve the crisis. While the fact is that if the elders did not leave the place, they could have become the victims of the mischievous propaganda. Some opportunists were questioning that how the new concepts could be circulated from the Nizamuddin in their presence if these elders were against them? So, their stay in this situation would have favored the new pattern although their silence was only due to their farsightedness.

They left Nizamuddin for their homes and as this work is a deed of trust, they are busy in their commitment round the clock. The work slowly but surely is coming on right path الحمد لله.

The important events of 90 years' brief history of the work have been compiled here for better understanding of these letters written by the elders. The aim of this compilation of letters is to remove the misconceptions of the workers as well as the masses.

I would like to conclude with a quotation of the great Imam Abu Haneefah عليه رحمة الله to his student Imam Abu Yusuf عليه رحمة الله.

وإذا عرفت انساناً بالشر فلا تذكر به بل اطلب منه خيراً فاذكر به الا في باب الدين فانك ان عرفت
في دينه كذلك فاذكر للناس كيلا يتبعو ويحذرو - (الاشباه والنظائر لابن نجيم ت ٩٧٠ هـ ص
٧١٢ ج ٢ ادارة القرآن)

Translation: When you recognize that a person is a wrong doer, do not mention it (*to the people*) rather, ask for good of him and mention his goodness, except in the matters of Deen. For if you recognize that a person is a wrong doer in his Deen (*i.e., He has corrupt beliefs*), then mention it to the people so that they do not follow and become aware of him.

Part-1

*Letters sent to Maulana Sa'ad sb in the initial stage for
the rectification of the pattern of work*

Explanatory note

This part includes 6 letters, which are described here:

Letter No.1: The elders i.e., Maulana Yaqoob sb, Maulana Ibraheem sb, Maulana Ahmad Lat sb, Maulana Ismail Godhra, Farooque Bhai Bangalore, Dr Khalid Siddiqui, Professor Abdur Rahman Madras, Professor Sanaullah Khan sb wrote a letter (*letter No.1*) on 11th March 2015, expressing their concern about present pattern of work and suggested for the completion of 'SHURA' for the resolution of day to day issues. They submitted to Maulana Sa'ad sb that he should see the letter in night so that the situation would be clear. This letter has been written with our consensus and next morning we want to meet you and would like to discuss about these matters. Unfortunately, neither he met them nor there was any reply to the letter, rather he expressed his views to the masses in a 'JOR' in Mumbai after 3 days that: **“Some individuals came to me for debate and were putting their experiences before me. This work will not run by experience, rather it will be performed by ‘SEERAT’ (Way of living of Prophet Muhammad ﷺ). He also remarked that these elders say that I am not working by ‘MASHWARAH’. To whom I should consult for ‘MASHWARAH’. No one is ready to work properly”**. Although these respected personalities included the selfless old workers along with the teachers of Maulana Sa'ad sb himself who have devoted their whole lives for this holy cause. In that letter they were not only expressing their views, rather they were conveying their experiences learned by selfless AKABIR-wa-MASHAIKH.

Letter No.2: The 'AKABIR ULAMA' of Darul Uloom Deoband including Mufti Abul Qasim Nomani sb, Maulana Sayed Arshad

Madan sbi, Maulana Qamruddin sb, Mufti Muhammad Ameen Palanpuri sb, Maulana Nematullah sb Azami, Maulana Abdul Khaliq Madrasi, Maulana Abdul Khaliq Sambhali, Maulana Riyasat Ali Sb Bijnori sb were worried with the prevailing scenario and wrote a letter (*letter No.2*) on 31st August, 2015 expressing their concern and affection for the work and they were of opinion that the classical pattern of the work should be followed according to the System of ‘SHURA’.

Letter No.3: A delegation from Nizamuddin came to Hazrat Maulana Aqil sb son in law of Hazrat Maulana Zakariya sb رحمه الله عليه Sheikhu Hadees in Madrasah Mazahirul Uloom on 29th August 2015 and expressed their worries and concern about the present situation of Nizamuddin and handed over a letter in which there was information regarding the shameful incident of Bangle Wali Masjid on 23rd August 2015 (*which has been described earlier*). Later, Maulana Aqil sb wrote a letter (*letter No.3*) to Maulana Salman sb (*Nazim Madrasa Mazahirul Uloom*), who is the father in law of Maulana Sa’ad sb informing therein the prevailing unrest in Nizamuddin.

Letter No.4: On September 10, 2015 Maulana Ismail Godhra, Farooq Bhai Bangalore, Dr Khalid Siddiqui, Professor Abdur Rahman Madras, Professor Sanaullah Khan sb, Maulana Abdur Rahman Raviana again presented a letter (*letter No.4*) to Maulana Sa’ad sb wherein these elders reminded him of the importance of completion of ‘SHURA’ as well as commitment to ‘MASHWARAH’. But he showed his displeasure on this occasion as well and there was no positive outcome, rather in the quarterly ‘MASHWARAH’ of the old workers it was exclaimed that **“those who are talking about change in the pattern of work are under satanic doubt”**.

Letter No. 5: In October 2015 on no rectification of his attitude towards the issues mentioned in the previous letters, the same individuals again wrote a letter (*letter No.5*) to Maulana Sa’ad sb in which they pointed out some matters apart from the ones discussed earlier. After reading this letter he came and responded

in a talk before ‘HIDAYAT’ (RAWANGI) that **“Some professors came to teach me the work and the life of ‘SAHABAH’ while they passed their lives in teaching English”**. In this way, instead of resolving the matter Maulana Sa’ad sb complicated it further with his dry and rough attitude by ridiculing them publicly. While it was expected of him that he would have a meaningful deliberation with these old and selfless workers.

Letter No. 6: In November 2015 the old workers from Arab countries expressing their concerns over the splitting and contradictory situation globally wrote a letter (*letter No.6*) to Haji Abdul Wahhab sb and Maulana Sa’ad sb and requested for the completion of ‘SHURA’ to solve this matter.

In this way, many old workers along with ‘AKABIREEN ULAMA’ and Arab brothers tried their best to persuade Maulana Sa’ad sb to restrain from the new pattern. Unfortunately, he paid no heed to these letters and persisted with his malpractices.

Letter no. 1

Letter of Elders for Maulana Sa'ad sb expressing their concerns regarding the current pattern of the effort

11 March 2015

باسمہ تعالیٰ

Dear and respected Maulana Sa'ad sb!

السلام علیکم ورحمة الله وبركاته

In the light of Hadees we have no problem in expressing the fact that we love you due to your relationship with Hazrat Maulana Ilyas sb and Hazrat Maulana Yusuf sb رحمہما اللہ. We love you due to your Siddiqui relationship also. We are writing this letter to you in the light of the love and relationship we have with you. We don't claim that we are completely devoid of jealousy (حسد) and grudge (بغض) but we don't find such feelings in our heart towards you. The first reason for writing this letter is that we are your well-wishers, and the second reason is the sense of responsibility and duty, that if we would not bring these issues in front of you, we will not be fulfilling our responsibility.

1. Since the day we joined this effort we heard that our talks are supposed to be in the boundaries of the six numbers. But now it is felt that we are not maintaining those limits. Refuting someone, finding faults with others, discussions on aqa'id and masail and current affairs, were the issues our elders refrained from, but these are found in your discourses (*This may be unintentional*). The 'ULAMA' strongly disagree with you regarding these issues. The 'ULAMA' never disagreed with the discourses of Maulana Yusuf sb رحمۃ اللہ علیہ or with the previous or present 'ULAMA' for their discourses in the Markaz. Why this disagreement is with you only? You should think about the issues on which 'ULAMA' disagree with you and analyze to see if the limits were crossed. It will not suffice to ignore these issues especially when they are not raised by a single ALIM but a group of 'ULAMA'. This discontentment is increasing in the 'ULAMA' which is not good for our effort. We

should do introspection to find the extent to which we are at fault. This effort has been going on since its start and is still going on without any confrontation with 'ULAMA', then why were these issues stirred now which also caused 'ULAMA' to go against us? You should especially refrain from these issues as our masses reproduce what they hear from you in their discourses. Our elders always refrained from these types of issues.

2. In order to safeguard this noble effort from confusions and problems created by external and internal agents, it is necessary to have a 'SHURA' at global level. Whatever happened in Raiwind is known to everybody; even a personality like Haji sb couldn't contain it. Even now there is a storm brewing in the depth of ocean, even liquid lava breaks through a solid mountain. Anything can happen at any instant in Bangladesh. Keeping in view the future, you should make efforts that this global effort does not remain under one person instead it should come under a 'JAMA'AT'. An effort of this magnitude and nature which has people from varied nations, temperaments and strata, necessitates it to be looked after by a 'JAMA'AT'.

3. After acknowledgement of your virtues and efforts/abilities we find it necessary to state that due to some of your actions, elders (*who are in this work from the time of Maulana Yusuf sb* رحمه الله عليه) are disturbed and they feel suffocated, but they don't express it openly as they don't want to become the source of anarchy. These are:

A. **Inhabitation of Masjid (مسجد کی آبادی):** No one is against it. It is indeed our objective. Our whole effort is directed towards inhabitation of Masajid and as a result of this effort, globally, Masajid are being inhabited. But now only a specific activity is being projected as Aabadi-e-Masjid and the way it is implemented differs from the way we are doing it for more than 50 years. Aabadi-e-Masjid has taken the form of umumi Gasht. Umumi Gasht is done once every day while in khurooj and twice a week while staying in locality. This is the way prevalent for the past 50 years and this is how it was done in the times of Maulana Ilyas sb and Maulana Yusuf sb (رحمهما الله). These elders recommended only two Gashts per week. Now the pattern (*tarteeb*) has changed. In

this effort there are two major activities. First, readying for khurooj, meaning by, making jama'at and sending them. Second, establishment of Masjid wali jama'at and maqami (*local*) effort. This tarteeb of effort is disturbed now. Whether it is the daily effort of the locals or the effort of the incoming jama'ats in a locality, the complete effort has now shrunk into gathering only those people who are nearby Masjid and bringing them to Masjid and making them to sit in ta'aleem and Dawat. Only this one activity is considered as the sole effort for Aabadi-e-Masjid. Now instead of two Gashts per week we have daily Gashts. Due to this daily Gasht sense of irritation is being developed in the masses. It is being told that if this one activity is done then the whole effort is being done and if it is not, then no effort is done. The true effort i.e. reaching each and every individual in the locality is becoming extinct.

Hazratji Maulana Inamul Hasan sb sent Miyanji Mehrab sb رحمهما الله to the 'MARAKIZ' (*Centers*) of different states in India to establish the 'Masjid wali jamaat' and to explain the local effort. We also accompanied him during these travels. Then it was explicitly emphasized that one should try to explain people while sitting in their houses, explain to them the benefits of Deen in Duniya and Akhirat (*Life hereafter*) and vice versa. Explain them that Deen comes through effort and let them know the effort also and then make their Tashkeel for 3 days up to 4 months. Then explain them the local effort and make Tashkeel to give some time daily for it. Also ask them that their women folk listen to this talk behind proper pardah (*veil*), give targheeb for ta'aleem at home and ask them to decide consultatively a time for it. After listening to the karguzari of these jama'ats (*mentioned here*), Hazratji رحمه الله عليه mentioned that these are turbulent times (*time of fitnas*), if the women listen to your talks at homes themselves then it is okay, but you should not insist them on listening to your talk when you visit a household.

During 'RAWANGI HIDAYAT', Maulana Yusuf sb رحمه الله عليه used to mention that during khusoosi visits if the brother whom

you are visiting is attentive then explain him the complete effort while sitting in his house. Do not be impressed by the belongings of his house. Your brother is like honey and the belongings of his house are like honey bees. You want to extract the honey while protecting yourself from the honey bees.

Maulana Saeed Ahmad Khan sb رحمه الله عليه used to say, indeed Dawat is outside the Masjid as it is for those who are not motivated for Deen, those who are coming to Masjid are already motivated to an extent. Now it is being said that there is an environment of ghaflat (*forgetfulness*) in houses and therefore Dawat should not be given there. Even those jama'ats which are going to other countries are being told that the real effort is done by giving Dawat after bringing the individuals in Masjid only. If they give Dawat in this way, then they did everything otherwise they did nothing. The same instruction is being repeated in hidayaat, asked in karguzari and in the 15 days spent by the jamaat, before going to a foreign country, they are made to practice this activity specifically. These talks are creating unease in the mind of the elders (*those who are in this effort since the time of Maulana Yusuf sb رحمه الله عليه*). Whatever is told now is completely different from what they have been doing since past many decades. These elders are feeling suffocated. They are being openly scolded if they try to raise their concerns, in order to safeguard their honor and respect, these elders have turned silent. Those who are in this effort are getting divided into two groups globally. A gulf is developing between the new and the old workers. The respect of the elders is diminishing.

B. Effort among the khawas (*special group of people*): In hidayaat, we always used to hear and say that whenever a jama'at reaches a locality, the first thing it should do is khususi Gasht, meet khawas in terms (*For the sake*) of Deen and Dunya, try to convince them to help the jama'at; this is the first activity a jama'at should perform in a locality. This activity was being practiced since last 50 years and jama'ats were given hidayaat regarding it. Now this has been stopped instead it is being recommended that work among khawas

is not to be done, instead of telling working how to do effort on different groups of people so that they can be assimilated with the Masjid wali jama'at it is being said that work among khawas is stopped on the advisory from Nizamuddin. This is a negative idea. It is always easy to leave effort! The important thing to tell them is how the workers can do the effort in khawas. Today, the students got most affected by it; globally the youth are getting out of hand. There is no concern for doing effort among them. Baatil/ False (wrong doers باطل) is trying its best to grasp and misguide them. Later in their lives these youth become high ranking officials and even directors of the Masjid committees. The effort among them is diminishing by labeling it as work among khawas.

1. It is being observed in the jam'ats which are sent on تقاضه (Demand) within the country and abroad that if someone propagates your ideas then he is considered your favorite and he is then sent everywhere and if someone doesn't propagate your ideas then he is not sent on تقاضه. Regarding the Bangladesh old worker's gathering last year it was decided that the gathering of both the Bhopal and Bangladesh old workers is on the same date, if the brothers from Bangladesh delay their gathering by a week then Maulana Ibrahim sb can also attend it. **This was written to them. In reply some of the members of their 'SHURA' said that the decision for delaying the gathering may have been taken in the Mashwarah in which Maulana Zubairsb was 'FAISAL' and hence not acceptable.** Division of thoughts among the workers is very harmful for the effort.

2. We do accept that new ideas and ways of doing the effort will come in the mind of the workers. It is indeed a necessity and a requirement. But what is more important is to discuss those new ideas amongst the elders of this effort and unify their thoughts before implementing it.

After doing consultations the way it was done by Imam Abu Haneefah رحمه الله عليه, whatever will come into existence will ان شاء الله stay till Qiyamat (Day of judgement) just like the maslak of Imam Abu Haneefah رحمه الله عليه. Providing a temporary solution for

temporary issues and then moving ahead is not beneficial for this global effort, this will cause division. Being steadfast after an issue is decided by 'MASHWARAH' is insha'Allah considered as conviction and there will be help of Allah سبحانه وتعالى in it and being adamant on an opinion before 'MASHWARAH' shows stubbornness. We make du'a from Allah سبحانه وتعالى that from what we have expressed in this letter if there is anything which is khair and good for the effort, may Allah سبحانه وتعالى convince you regarding that. May Allah سبحانه وتعالى grant us unification of thoughts and unification of hearts.

فقط والسلام

1. Maulana Ibraheem sb	5. Farooq Bhai Bangalore
2. Maulana Ahmad lat sb	1. Prof. Khalid Siddiqui, Aligarh
3. Maulana Mohd. Yaqoob sb	2. Prof. Abdur Rahman Madras
4. Maulana Ismail Sb Godhra	3. Dr. Sanaullah Khan sb

Letter no. 2

**Letter of Distinguished 'Ulama' from Darul Uloom Deoband,
for all the brothers doing effort of Tableegh expressing their
concerns regarding the current scenario of the effort**

16 Zeeqa'dah 1436/31 August 2015

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Respected brothers! زیدت حسناتکم

السلام علیکم ورحمة الله وبرکاته

Your attention needs to be invited towards a very pressing issue. Tableeghi jamaat is a purely religious group formed by our elders. It has a congregation system ('SHURA'I NIZAM) and Allah سبحانه و تعالیٰ has blessed this work with a wide acceptance and the work is being carried out throughout the world. You may know that some unpleasant news is appearing in the newspapers for the last few days. Moreover, there have been cases of physical abuse with some people outside the Markaz. This unpleasant situation has been a matter of concern for all of us. You people have dedicated your lives for the jama'at, you are well known in the circles of Jama'at and you have a good bearing on it. Therefore, we, the servants of Darul Uloom Deoband wish to share our pain with you, there by inviting your attention towards improving the condition of Markaz, in view of the prevalent situation of the country.

We believe that this jama'at may not be safe after being distracted from the traditions of elders in practice or belief. Moreover, this state of difference will pave the way for the enemies of Deen to proceed easily according to their whims and fancies. We all pray that may Allah تبارک و تعالیٰ protect the jama'at and keep it alive for ever with sincerity on the pattern of elders. May your efforts also bring forth the desired results. آمین ثم آمین.

والسلام

Signatures of the following Scholars:

Hazrat Maulana Mufti Abu1 Qasim Nomani Sb Damat Barakatuhum (*Mohtamim, Darul Uloom Deoband*)

Hazrat Maulana Syed Muhammed Arshad Madani Sb Damat Barakatuhum (*Ustaaẓ-e-Hadeeth, Darul Uloom Deoband*)

Hazrat Maulana Qamaruddin Ahmad Sb Damat Barakatuhum (*Ustaaẓ-e-Hadeeth, Darul Uloom Deoband*)

Hazrat Maulana Mufti Muhammad Amin Sb Palanpuri Damat Barakatuhum, (*Ustaaẓ-e-Hadeeth, Darul Uloom Deoband*).

Hazrat Maulana Nematullah Sb Azmi Damat barakatuhum (*Ustaaẓ-e-Hadeeth, Darul Uloom Deoband*)

Hazrat Maulana Abdul Khaliq Sb Madrasi Damat Barakatuhum (*Naib Mohtamim, Darul Uloom Deoband*)

Hazrat Maulana Abdul KhaIiq Sb Sambhali Damat Barakatuhum (*Naib Mohtamim, Darul Uloom Deoband*)

Hazrat Maulana Riyasat Ali Sb Bijnori Damat Barakatuhum (*Ustaaẓ-e-Hadeeth, Darul Uloom Deoband*)

Letter no. 3

Letter from Maulana Aqil sb to Maulana Salman sb for the information of the prevailing scenario

Dated 31st August 2015

باسمہ سبحانہ و تعالیٰ

Respected Maulana Salman sb سلمہ

السلام علیکم ورحمة الله وبرکاته

Yesterday a delegation of around 12 to 14 individuals, whose names are written in the attachment from Basti Nizamuddin, visited me. I am familiar with some of them while most of them were unknown to me however each and every one was introduced to me. They told me the motive of their visit. They had brought a written letter as well which I did not read then but only after they left. We had a verbal discussion but since it was time for Zuhr prayer all of us went for the same and offered the prayers in the Masjid of Hakeem Hasnain. After the prayers I told the son of Late Haji Nematullah sb that they were my guests and requested them to have lunch with me as I had another point to discuss. Thus, they came in the visiting room. This time I told them that it was not a matter of hand shake only rather it was a matter of the inclusion of Maulvi zuhair sb in the issues of Tableegh. Maulana Sa'ad sb does not want to include him as a responsible one how is his hand shake possible in such a scenario?

Another issue which is more important is the one which is keeping all the scholars and the old and responsible workers of 'DAWAT-O-TABLEEGH' in agony, the one regarding which Maulana Yaqoob sb (*The oldest of the workers*) is saying that the current form of Tableegh is derailed. I said that actually this is the point of concern rather than the hand shake or inclusion of Maulvi Zuhair sb. They agreed with me and the meeting was concluded with the word that they will be doing accordingly.

The next day I read the letter which they had brought along. In this letter they had narrated the incident of 23rd August 2015. I am at the loss of the words, you better read it yourself. This delegation was of comprised of the individuals who were familiar with the current as well as the previous golden era of Tableegh, they were aware of the delicate issues of Tableegh moreover they were from the vicinity of the Markaz. The neighbors have got their rights, and everyone abides them. It is an established fact to offer generous reception to the delegates visiting some body rather this is a 'Shar'ee matter. This is one of the specific advices from Huzoor-e-aqdas صلى الله عليه وسلم before his death. اجيزوا الوفد نحو ماكنت The prophet صلى الله عليه وسلم says that you must follow the way I showed generosity towards the delegations who visited me. اجيزوا is derived from جائزه which means gift and it may be derived from that mere generosity is not enough rather one must offer gifts to the visitors as well. Every Muslim must be treated in the same manner. Rather اكرام مسلم is one of the 6 basics of Tableegh.

One important question is that it is very commonly said that the pattern of work has changed, so what is that change? The explanation of it is there in the letter which has been presented to Maulana Sa'ad sb by old workers of Tableegh. One can clearly understand by reading it that these principles were being inculcated after very keen observations and what are the changes which are being claimed to be taking place? (*Letter no. 1*).

The work of Tableegh started by Maulana Ilyas sb رحمه الله عليه has been going on for the last 80 or 85 years, later on came the era of Maulana Yusuf sb son of Maulana Ilyas sb and after that Maulana Inamul Hasan sb who also worked with Maulana Yusuf sb رحمه الله عليه. Allah سبحانه وتعالى bestowed him a long life so he served for a longer duration and the work of Tableegh flourished in his period. Hazrat Maulana Zakariya sb رحمه الله عليه supervised this noble cause till his last breath and work reached at this level by the tireless efforts of these four 'AKABIR'. Allah سبحانه وتعالى has given acceptance to this 'JAMA'AT' more than any other existing movement. The number of 'JAMA'AT' visiting me, sometimes

reaches up to 10 to 12 daily, seeing this huge number, quite a few time it comes to the mind that everybody has come out in 'Khurooj' While this work going on at this massive scale, its advisory body (*SHURA*) should also be according to this, which must comprise of individuals of different capabilities and cadres in the center. Agoverning body (مجلس شوری) is mandatory for every institution. A central 'SHURA' as well as different sub 'SHURAs' should be there to look after and to carry out this vast effort on specific pattern. It is obvious that its principles (*Usool*) have not been framed in a single sitting rather these have been framed by the vast experience of its workers from time to time and its makers were the idol of sincerity and what we see around, it is the 'Barakat' of these principles (*Usool*) which is evident in this.

These days all the old workers of Tableegh are in great unease due to this environment. The 'SHURA' here means only Maulana Sa'ad sb himself. He has all the powers. Sometimes his sentences are sufficient to prove the same. It is being observed day by day. May Allah Ta'ala bring the work on its original pattern during period of Maulana Sa'ad sb himself and the immoderations caused in his tenure may be repented and he may face his fore fathers with success. Ameen وماذا لك على الله بعزیز

It is mandatory for any individual who has affection for the work of Tableegh or with Maulana Sa'ad sb to make an effort for the same.

Letter no. 4

Letter from Akabireen to Maulana Sa'ad sbfocusing on the importance of completion of 'SHURA'

Dated 10 Sept 2015

Respected and beloved Hazrat Maulana Sa'ad sb دامت برکاتہم

السلام علیکم ورحمة الله وبرکاتہ

After meeting you on Tuesday evening (8 Sept 2015) we again discussed amongst ourselves. The following is the conclusion from that discussion.

It is a great mercy and blessing that Allah سبحانه وتعالى gave this effort of prophet صلى الله عليه وسلم to this ummah, through your ancestors. The benefits which this ummat received and is receiving globally through this noble effort are known to everyone. May Allah سبحانه وتعالى give the best return to those elders آمین. We all recognize the contributions made by those pioneers.

Allah سبحانه وتعالى gave global acceptance to this blessed effort and turned the heart of the ummah towards it. The level of sacrifice, bodily and financially, given by the ummah for this effort was not seen in centuries.

This effort is being welcomed globally. Tribulations (فتنہ) are arising internally and externally and are engulfing this effort. To protect this blessed effort from these tribulations we find it extremely essential to make a 'SHURA' in Nizamuddin.

Due to non-existence of 'SHURA' doors are open for any element to interfere and create fitna. To avoid that we find existence of 'SHURA' essential.

To maintain the ijtimaeeyat of this noble effort, existence of 'SHURA' is necessary. Absence of 'SHURA' in the past converted khilafat into monarchy (*mulukiyat*). Similarly, there is a chance that this effort can change from Dawat to mulukiyat. To stop this effort from becoming the property of a family and to make it a global effort, establishment of 'SHURA' is needed.

Pertaining to this effort, different issues keep on coming, if the solution to those issues are presented to the ummah, after obtaining the consensus of the 'SHURA', insha'Allah then this would safeguard the effort from any conflict. This act of reaching consensus will result in uniting the hearts and any decision taken in this manner will be acceptable by the whole ummah.

During his visit of Nizamuddin Haji Abdul Wahhab sb said to make mashawara with these THREE. In this regard we had a conversation with you last year and you said that "I will work by doing Mashwarah with these three". Now there is even more need therefore we request you that you include the following three elders with yourself and make a 'SHURA'.

1. Maulna Ibrahim sb
2. Maulana Yaqoob sb
3. Maulana Ahmad lat sb

Allah سبحانه وتعالى is utilizing you for this effort, and we make du'a that this remains so even in future. The way this ummah benefitted from your ancestors may Allah سبحانه وتعالى utilize you for benefitting the ummah. We wish that Allah سبحانه وتعالى utilize you for the formation of 'SHURA' which will put an end to many fitnas. We wish that you will accept this proposal and think about it.

The aim of this letter is not to attain some personal or vested interest, rather the responsibility towards this work and the sense that we are answerable to Allah سبحانه وتعالى, keeping in mind the well-being of this effort.

والسلام

From

Janab Farooq Ahmad sb, Bangaluru, Maulana Ismail sb, Godra
 Maulana abdurrehman, raviyana, Bombay
 Dr.Mohammad Khalid Siddiqui, Aligarh
 Prof. Abdur Rehman sb, Madras
 Prof. Sanaullah Khan sb, Aligarh

Letter No. 5

A reformative piece of writing of the elders to Maulana Sa'ad sb for the sake of truth and removing the misconceptions.

End of October 2015

Respected and revered Maulana Sa'ad Sb!

السلام عليكم ورحمة الله وبركاته

Hope all is well.

It was on the 10th of Sept this year that some entreaties were made to you, but your approach to the work and attitude towards the workers has not yet changed. Therefore, in order to seek the reality and avoid misunderstanding, a few things are being written:

1. In the recent three months' Mashwarah, you had said that "Those who are talking about changing the method of work are under satanic doubt", even though the fact is that the pattern is changing. Our effort used to be that each member of the community, wherever we can get them, in Masjid or at the airport, on the train or at the taxi stand, at home or in the field, playing carom or at the bar, should be entreated to join the efforts of prophet Muhammad صلى الله عليه وسلم by persuading him to Deen, reminding him of the life hereafter and explaining his duty towards daawat, preparing him to spare anyhow some time from 4 months upto the local effort. Once he makes himself available for the cause, he will definitely present himself at the Masjid; since all our effort is associated with the Masjid. This had been the pattern of the effort from the very beginning as a result of which hundreds of thousands of individuals as well as families joined Deen and the effort for Deen. Thousands of new Masajid came into existence; those which had been closed were re-opened. Smaller Masajid saw their extension and **even deserted Masajid** flourished with activities related to the times of the Prophet. Thus, the workers as well as the effort were getting manifold benefits of the effort when the demise of Hazratji was witnessed, and being

put to responsibility your esteemed self began to deliver speeches before large audiences on important occasions.

Within a brief period of time your talks started showing a new aspect of the work describing the Masjid as the only place for meeting people for the sake of Allah, and suggesting that all our Gasht is to bring people inside the Masjid, and the Sahabah used to go door to door meeting other Sahabah, inviting them to join the gathering of Imaan, saying that to be the only mode of effort of the Sahabah, apart from which all other ways are movements and practices, and not juh (*Real effort of Deen*) and hence against the sunnah and not approved by the 'SEERAT'. These ways can help spread tradition but not Deen. To prove this point Sahabah going to meet other Sahabah (*Gasht*) was cited by you, although it was below the dignity of the Sahabah. Our jaula (*Gasht*) is meant for moving selflessly amongst the unwilling slaves of Allah, this being invitation to Imaan if the unwillingness is due to kufr; if the condition is due to weaker Imaan the Gasht is meant to strengthen the Imaan, and the graceful status of the Sahabah is much beyond this point. On the other hand, the stories of the Sahabah such as Hazrat Abdullah bin Rawaha, Muaz bin Jabal, Umar bin Khattab, and Abu Hurairah رضى الله عنهم were cited merely to prove that view despite the fact that it was not restricted to the Masjid except for the lone incident involving Abu Hurairah رضى الله عنه and that too informing people about an act of virtue going on, and not bringing them to the Masjid with no form of reception there.

These incidents give us a single proof that the Sahabah, wherever they met, used to make a muzakira of Imaan, and gatherings of Imaan help to increase Imaan. The rest of the talks are without any base. The form of the bursting of activities in a Masjid demonstrated by Prophet Muhammad صلى الله عليه وسلم is through daawat, ibaadat, ta'alim, and khidmat, in which Sahabah engaged themselves without Gasht depending upon time and ability and requirement, and due to which the Masjid was frequently full of activities and people. As for correlating this form of bringing people for frequenting the Masjid through daawat, ta'aleem, and

istiqlal with the Masjid of the prophet, or claiming that any Masjid without the three (DTI) is not on the pattern of Masjid Nabawi is undesirable and an ijtihaad of yours' self.

All energy was put in to popularize this aspect of the effort, and those who consider giving talks as the only means of effort invested all energy to achieve this goal within the country as well as abroad so much so that jama'ats were assigned to establish DTI during their stay of 3/4 days in each Masjid, irrespective of whether any jamaat goes for khurooj or not, and all the gatherings related to the consolidation of effort were dedicated to meet this end with the sure shot result that the whole group of workers turned their direction or got weakened, and started sitting within the Masajid in the name of increasing the number of people of the Masjid and thus the circle of the effort was narrowed down. All that had tremendous effects on the effort as well as on the workers, resulting into the elimination of the original effort, and the design of effort that you had envisioned didn't see its existence ----- neither of the goals could be met ـــ

نہ ادھر کے رہے نہ ادھر کے رہے نہ خدا ہی ملا نہ وصال صنم
(we belonged to nowhere, here or there)

Those who are in the practical field know it very well. As for the karguzaries narrated to you in which the brothers talk about the huge benefits to please you are merely based on formality and are exaggerated. This has no reality.

We are enclosing herewith a narrative of Hazrat Abdullah bin Masood رضی اللہ عنہ who used to give a talk to the general public every Thursday. When he was asked to give the talk daily, he said he didn't want to put people to narrowed thinking and boredom through daily sermons, just as the Prophet صلی اللہ علیہ وسلم had a watch over us and protected us fearing our narrowness and boredom. This shows that the daily DTI is an ijtihaad of yours, and against the sunnat and the pattern of the Sahabah. Our elders brought to the practice the two jaulas; one in our own locality and the other in another one. This mode is very close to the sunnat and on the pattern of the Sahabah. Now the place of the two

weekly jaulas has been taken by several jaulas in a single locality every day, which is becoming a source of narrowness, boredom and repulsion for the people of the locality. Your enquiry during the karguzari as to how many times every day this task is being performed in the Masajid is a total deviation from the way and pattern of our elders.

2. The second issue is concerned with book 'Muntakhab Ahadees'. When the manuscript of the book was caught sight of, the desirable thing was to have consulted with the associated people about its printing rather than getting it printed without Mashwarah. Then an attempt was made to put the book into the course of ta'aleem by way of Mashwarah after its publication, and that too could not see its completion. Then what should have been the action was to have patience and to wait, and to plead with Allah, who is capable of giving publicity to an act of righteousness by his own will in the best way when he sees it as right. But it was not followed. Rather with obstinacy, on the pretext of benefitting from the book by self-study, the topic got publicized. After a short while, word went further that self-study does not give complete benefits and so it should be brought to ta'aleem. This got more aggravated with the introduction of the ta'aleem of Fazail and Muntakhab on alternate days at home and in the Masajid. Things were further deteriorated with the insistence on every individual in the jama'at to carry the book. Lastly the ta'aleem of the same book in the morning session was implemented even in Markaz Nizamuddin, where reading and speaking about jihad was in practice in the morning and in the evening. How relevant that is under the present conditions is a matter worth pondering about.

The situation got further tense with the announcement of the ta'aleem of Muntakhab in the morning and of Fazail in the afternoon, though it should have been verified as to how long it lasts after Zuhr and what its nature was. The plea was given that the Fazail books are subject of objections while Muntakhab was capable of hushing the opposing voices, although we don't get any

benefit or harm from people's objection or silence. Muntakhab can not cater for the religious requirement of the Ummah. In view of the religious requirement of the whole Ummat, Maulana Ilyas Sb got all the books of Fazail written by Hazrat Sheikh Zakariya رحمة الله عليه. Maulana Yusuf رحمة الله عليه with whom Muntakhab is allegedly associated also stated in the hidayaat that our ta'aleem is only restricted to the reading of the books of Fazail written by Hazrat Sheikh رحمة الله عليه as enlisted in the Al Furqan Hazratji number.

3. The third issue is related to the mastoorat work, part of which is halaqa of Tajweed. The fact that Tajweed is very necessary cannot be denied, but the way to popularize it should have been through Mashwarah and Muzakarah among workers and to find out some way with consensus to dispel the doubt and any worker belonging to any country would have adopted it without apprehension; contrasting though, was that the workers from some countries demanded not giving publicity to such things in their countries.

4. The tendency to give bayan without caution and digressions from the spirit of daawat and the pattern of all elders has been found from the beginning, which was attributed to tender age and absence of exposure to practical da'awat; silence was observed with the hope that this situation would improve with time, but when it was felt that drawing attention to these was a great need of the time, sincere efforts were made to this effect. But you gave that effort the name of Munazirah in the gathering of hundreds during the jor of Mumbai saying that **some people had come for debate with you, and the pattern of work and approach shown by our pious elders was labeled as an experience. You stated that they are reporting to you an experience, while the work is not connected with experience but with 'SEERAT'; and that they blame you for not doing Mashwarah; and 'with whom should I do Mashwarah; nobody wants to work'.**

It was on account of the wise scheme of work of Maulana Ilyas رحمة الله عليه that all the people of righteousness prayed for, co-operated with, and supported the effort of daawat, but the lack of

caution in your talks caused a significant gap that is further widening, which has made the righteous say that the tabligh of Maulana Ilyas رحمه الله عليه has come to an end. Now the effort is showing aspects of harm. We are still in great need of their support, du'a and cooperation at all times. Criticism of the people of different classes which was not the practice of our elders, for example, calling issues like adoption of means shirk, religious services offered by Ulama an act forbidden, science being shirk - labeling anything without review as haram, shirk, unlawful and bid'at have not been the approach of our elders. The basic instructions usually handed down were to seek the guidance of religious scholars for verification of points of masail.

5. The three special features of the effort that have been witnessed from day one is; unification of hearts; alliance of fikr; and singularity of word. All the three are snapping now. The Raiwind brothers are following the old pattern in practice since the time of Maulana Yusuf رحمه الله عليه. The above mentioned points have been introduced by you on your own ijtihaad; which are new. Jama'ats go to different countries in the world. Those heading from Bangle wali Masjid, Nizamuddin propagate your version of work, since at time of departure you yourself direct them to spread those things and questions are asked on return during karguzari whether the things were publicized or not. Therefore, the jama'ats, for fear of being accounted for give publicity to those. Even when they fail to achieve this goal agree that a lot of publicity has been made just to absolve themselves. This means that the whole daawat effort has now been restricted to Muntakhab and DTI, whereas Pakistani jama'ats don't speak a word about these. **The world accommodates people from both the countries, people impressed with both.** The people from India and those impressed with Nizamuddin insist on publicizing the points introduced at Nizamuddin; not complying with them would mean Khiyanat (*Unfaithfulness*). Those impressed with Raiwind declare that as new and strange, since they were not known in the days of past elders and for which no Mashwarah took place, and hence giving them

publicity would be Khiyanat. Now this controversy has reached every Masjid and household. Singularity of word that used to be our special feature got snapped. Unification of hearts and alliance of fikr came to an end. Its place has been taken over by disintegration. There are differences, fighting and quarrels everywhere, for which only you are responsible. You emphasize the point in your speeches to bring the effort to the pattern of Sahabah. So, does that means the effort had not been on that pattern so far, and now you are trying to get it into that line. This is a serious blame on our elders, suggesting that they could neither understand the pattern of Sahabah, nor did they lead people to follow it. Now you wish to make a revival of the effort of the Sahabah.

6. Nowadays you lay great emphasis on obedience. In the last jor of old workers you pointed out that **you listen to the bayan of Maulvi Ibrahim and Maulvi Yaqoob and all, and know who is saying what. One who talks about inshirah saying Mashwarah wasnot done is ignorant (jahil).** You are calling your teachers jahil. At that very point some brothers were trying to point it out to you. On another occasion the same situation may arise. The other people have begun to copy this feature reflecting your impudence and disregard. The quality of recognition of a person's distinguished status has reached its end. It has been heard from the elders that failure to pay cognizance to this status is to be irreligious **گر فرق مراتب نہ کنی زندیقی** irreligious. Do you want people to obey you by defying the pattern of the past elders and pious people? It is as if you are driving a vehicle without horn and brake, and colliding with objects consequently getting yourself wounded and wounding others. You have threatened some of the old workers in Nizamuddin that they will not be allowed to stay there unless they propagate your word. Everywhere a divide between the old and the new is noticeable. The new ones say that the old ones don't propagate the word of Nizamuddin. It is now their turn to replace the old ones to spread what is going on in Nizamuddin. This environment of Chaos has encompassed every place. What was earlier being feared is now being witnessed that the work for the

benefit of the whole world and the universal effort is being derailed and has begun to slide sideways for a plunge. All those making efforts sincerely are worried and perplexed about what is happening, and you have become a subject of people's talk which is difficult to put into words. But some of it is being reproduced just on the basis of the saying that 'copying somebody's acts and words of disbelief doesn't make the reporter kafir like نقل كفر كفر نه: this man is under magic spell; that is why he talks nonsense under spell; or knowingly or unknowingly he is acting as someone's agent or has been sold; or lacking in intelligence that is why he is bent on ruining the orchard planted by his forefathers; he has destroyed the flight of stairs leading to the Madrasah putting a part of it into his house; a usurper, etc., etc.

The international 'SHURA' formed by Hazratji, members of which include yourself, had decided two things after the death of Hazratji: one that noone from Nizamuddin and at Nizamuddin would allow bai'at. Consequently, Maulana Zubairul Hasan رحمه الله عليه did not do that throughout his life despite people's insistence; he always responded saying that it was not in conformity with the Mashwarah. Immediately after his demise you started doing bai'at by which you are making an agreement (bai'at) in the name of Maulana Ilyas رحمه الله عليه (*which you are not entitled to*). Every day after Maghreb prayer there is a huge gathering of those coming for bai'at in front of the room, and all those present in the Masajid keep looking at the strange view. The other thing that was decided was that for giving publicity to any issue at Nizamuddin, Raiwind and Kakrail, approval of the international 'SHURA' was essential. You have given publicity to all the above-mentioned things without the agreement of the 'SHURA' that has become the root cause of this disintegration.

The reason for all these irregularities and deviations is having no consultation (Mashwarah) and lack of experience, because there was no passing through practical field. Nor was the required company availed. The other reason is vanity of leadership: that you are Ameer; you are not required to consult anyone although noone makes himself Ameer, but it is through persons of opinion that he

is given the responsibility of leadership. Therefore, in order to move out of all these complexities and to keep the workers on track the only solution is to admit one's fault and resort to one's staff with submission after moving out of the vanity of leadership and prohibiting the people involved in the fitnah of leadership; and to consider oneself as a member of staff and to make oneself committed to the 'SHURA' and Mashwarah, instead of regarding insistence on one's faults as 'Azeemat', and instead of putting the blame on the staff. People are pointing fingers at your individual journeys too, and talking about suspicious people visiting you during your stay in your Kandhla bungalow. So, the security and progress of yourself and of the effort and of the workers lies in your submission to the 'SHURA' and Mashwarah.

We all request you to put into practice the working of the 'SHURA' whose names were presented before you in the last letter, i.e., Maulana Sa'ad Sb, Maulana Ibrahim Sb, Maulana Yaqoob Sb, and Maulana Ahmad Lat Sb, so that one of these four dignitaries should be 'FAISAL' one after another for a week. May Allah سبحانه وتعالى accept the potential in ourselves as well as in the whole Muslim Ummah for the promotion of Deen, and remove our weaknesses merely with His grace, and protect this high and auspicious effort and the pattern of effort shown by the elders, and keep the Ummah benefitting from this source of benefit till the last day- آمين!

With regards: والسلام

From:

- 1- Janab Farooq Ahmad Sb, Bangalore.
- 2- Maulana Ismail Sb, Godhra.
- 3- Maulana Abdul Rahman Sb, Ruyana, Mumbai.
- 4- Dr Mohammad Khalid Siddiqui Sb, Aligarh.
- 5- Professor Abdul Rahman Sb, Madras.
- 6- Professor Sana Ullah Khan Sb, Aligarh.

Letter no. 6

Letter of Responsible Brothers from Arab Countries for Haji
Abdul Wahhab sb and Maulana Sa'adsb (دامت بركاتهم) for the
completion of 'SHURA'

بسم الله الرحمن الرحيم

Respected Haji Abdul Wahhab Sb and Maulana Sa'ad Sb (May Allah سبحانه وتعالى keep you in protection).

السلام عليكم ورحمة الله وبركاته

All praise is due to Allah سبحانه وتعالى who is the sustainer of all our worlds, who has bestowed upon us with numerous bounties and salaato'salam on the best creation of Allah سبحانه وتعالى our beloved and sacred Prophet Hazrat Muhammad صلى الله عليه وسلم.

We thank to Allah سبحانه وتعالى for His bounty, that in the midst of the era of emergence of fitnas, that through His Benevolence, He has revived the effort to spread hidayat and has chosen and utilized such people who are sacrificing every moment of their lives and spending every thing in the path of Allah سبحانه وتعالى.

Further, it was the Bounty of Allah سبحانه وتعالى that through this effort Allah سبحانه وتعالى has revived the Sunnat of Mashwarah on the pattern of Nubuwwat and established the unity and harmony and completed His Benevolence .

Only through His 'Taufeeq and Mercy, such Barakat emerged to this effort, that this effort has spread throughout the globe and we find it still on a progressive track. However, one thing has made us very concerned, in fact, we are having sleepless nights, isthat those elders whom HazratjiMaulana Inamul Hasan sb رحمه الله عليه has selected, they all have passed away and no one is left except two of you.

In our countries, various opinions about the pattern of the effort are circulating. One says I heard this and other says I heard that. And this is an alarming situation, if it goes this way, there will be ill

effects of division and difference of opinion about the fundamentals of the work may emerge. For these reasons, we are requesting both of you that:

1. Replace, with the people whom you feel eligible, in place of the people of the 'SHURA' who has passed away,
2. If any one of them is no longer there, then immediately find a replacement of him so that the Jama'at remains completed,
3. Regarding the fundamentals (Usool), a consensus should be developed and decided, about which in our countries everyone says that I have heard something else.

May Allah سبحانه وتعالى give Barakat in both of your lives, the brothers who are doing effort in the centers of the effort and among all the Muslims of the world. This write up is presented with consensus from the following brothers:

1. Shiekh Rashid Al Haqqan (Kuwait), 2. Shiekh Taha Abdus Sattar (Egypt), 3. Shiekh Hasan AnNasr (Egypt), 4. Shiekh Fahad bin Hamad Al Sani (Qatar), 5. Shiekh Wasam Tabarah (France), 6. Shiekh Yunus from Tunis (France), 7. Shiekh Mustafa Al Nouhi (Belgium), 8. Shlekh Umar AJ Khateeb (Jordan), 9. Sheikh Saleh Muqbil (Yemen), 10. Shiekh Yusuf AL Masari (Jeddah), 11. Shiekh Ghassan Zarey (Madinah), 12. Shiekh Fazil Basiyoni (Jeddah)

Part-2

Letters written for the completion of 'SHURA' and its restoration

Explanatory note

This part includes 7 letters, which are described here:

Letter No.7: As is evident by the previous letters that some old workers had requested Maulana Sa'ad sb in writing regarding the formation of 'SHURA' and to refrain from inducing new practices into the pattern of work without their consent. But when the issue could not be settled even after these efforts, the 'SHURA' was completed in the Raiwind Ijtimia on the request of responsible persons of various countries in the presence of these old workers. On this occasion Haji Abdul Wahhab sb رحمه الله عليه got a write up prepared for the information of all the workers (*Letter No. 7*) but even after every possible effort Maulana Sa'ad sb did not accept this 'SHURA'.

Letter No.8: On his return to Nizamuddin Maulana Sa'ad sb initially denied the formation of 'SHURA' but within a month, in the first week of December 2015, wrote a letter to Haji Abdul Wahhab sb wherein the names of four individuals were added to the already existing five members. Meanwhile, Dr Khalid Siddiqui sb, who was residing in Bangle wali Masjid at that time, wrote a letter to Haji Abdul Wahhab sb informing him of the Scenario (*Chaotic and horribly guarded atmosphere*) in which these names were added to the 'SHURA'.

Letter No.9: Reply of Haji Abdul Wahhab sb, wherein this addition was rejected by terming it as unnecessary and inappropriate and he repeated that the work should be carried out under the guidance of the 'SHURA' by selecting a 'FAISAL' by turns.

Letter No.10: Later on all the old workers gathered on the occasion of TONGI Ijtimia (*8-17th January 2016*). One day before

the start of this Ijtima Dr Khalid Siddiqui sb wrote a letter to the members of 'SHURA' who reached there, reminding them that they should decide upon a 'FAISAL' with 'Mashwarah' from among the 13 members so that the all the functioning of Ijtima may be done under his guidance but even this was ignored and Maulana Sa'ad sb himself continued to function as 'FAISAL'.

Letter No.11: On the conclusion of this Ijtima, the workers from the Jama'at of Raiwind wrote a letter to Maulana Sa'ad sb requesting him for clarification on some points being said in his discourses.

Letter No.12: As it was mentioned in the write up of completion of 'SHURA' "The five members from Nizamuddin in this 'SHURA' will be the 'SHURA' of Nizamuddin and they will supervise the matters in Nizamuddin by their mutual consultations" and this was repeated in the letter of Haji Abdul Wahhab sb (*Letter No. 9*) but it was not practiced and Maulana Sa'ad sb insisted on being 'FAISAL' although rest four persons were already residing in Bangle wali Masjid. Meanwhile some important personalities tried their best to make him understand the situation and accept the 'SHURA'. In this connection Dr Khalid Siddiqui sb presented a letter to the members of 'SHURA' of Bangle wali Masjid on 20th January 2016 (*Letter No. 9*).

Letter No. 13: Later on, to expose the conspiracy of a group usurping Bangle wali Masjid he wrote another letter to 'SHURA' of Bangle wali Masjid on 4th February 2016 inviting their attention towards the taking care of the present situation and gave some important suggestions.

Unfortunately, despite all these efforts Maulana Sa'ad sb did not accept the 'SHURA' and continued his tenacity towards new practices against the accepted pattern of the work in Nizamuddin.

Letter no. 7

Letter of Haji Abdul Wahhab Sb رحمه الله عليه for all the brothers doing effort of Tableegh regarding the completion of 'SHURA'

Dated: November 16th, 2018

باسمہ سبحانہ و تعالیٰ

In the present epoch, Allah سبحانه و تعالیٰ granted the opportunity to lay down the foundation for the effort of Deen, based on struggle and sacrifice, without any apparent worldly means, by Maulana Muhammed Ilyas sb رحمه الله عليه on the pattern of Nabi صلى الله عليه وسلم. Before his death, on the instruction of Maulana himself, the influential brothers, through mutual consultation, gave the responsibility to Maulana Yusuf sb رحمه الله عليه who carried on the effort in the footprints of Maulana Muhammad Ilyas sb رحمه الله عليه elaborated the purpose and the method of the effort in the light of Al-Quran Kareem, Ahadees Mubarkah, Seerat-e-Nabawi and Seerat-e-Sahabah. Keeping the moderate ways in mind, he presented a detailed road map of the effort before the Ummah and this effort reached in all the parts of the world. On passing away of Maulana Muhammed Yusuf رحمه الله عليه, after due consultations with the influential brothers, Shaikhul Hadees Maulana Muhammed Zakariya رحمه الله عليه passed on the responsibility of this Mubarak effort to Maulana Inamul Hasan sb رحمه الله عليه. He protected the pattern of the effort by all means. Also, to protect the pattern of the effort amidst its expansion, Maulana Inamul Hasan sb رحمه الله عليه established 'SHURA' in different countries after due consultation with his associates. At some places, there was 'SHURA' with Ameer and at other places; the "FAISAL" was to be from amongst the 'SHURA' brothers on a rotational basis. Further to overseethe progress of the growing effort in all the countries, he formed a 'SHURA' comprising of ten members apart from him. This 'SHURA', under the guidance of Maulana Inamul Hasan sb رحمه الله عليه, kept a guard on the 'SHURA' of the respective countries while keeping the

brothers in confidence. Even after the passing away of Hazrat Maulana Inamul Hasan sb رحمه الله عليه, this 'SHURA' continued to work on the same pattern that was set by the three elders.

In November 2015, the senior and responsible brothers from Nizamuddin, Raiwind and Bangladesh felt a need for the completion of the 'SHURA' established by Hazratji Maulana Muhammad Inamul Hasan sb رحمه الله عليه, the eight members of which had already passed away and only two of them were left. This was to protect the pattern and method of the effort and, whenever any addition or modification was required; the same would be carried out with the consensus of the 'SHURA' so that the uniformity is preserved. Without the consensus of the 'SHURA' no new Tarteef should be started at Nizamuddin, Raiwind or Kakrail. If any member of the 'SHURA' passes away, a new member should be added with the approval of the two-thirds remaining members, so that the existence of the 'SHURA' remains intact and this Mubarak effort continues to be the common and collective effort of the Ummah.

With the due discussion and opinion of the elders of all the places, the following 11 members have been added along with Haji Abdul Wahhab Sb رحمه الله عليه and Maulana Sa'ad sb مدظلہ. From now onwards, Insha, Allah, this 'SHURA' will comprise of 13 members, with the following 11 members added to the above two.

1. Maulana Ibraheem Dewla Sb. (Nizamuddin) 2. Maulana Yaqoob Sb. (Nizamuddin), 3. Maulana Ahmad Laat Sb. (Nizamuddin) 4. Maulana Zubairul Hasan Sb. (Nizamuddin), 5. Maulana Nazrur Rahman Sb (Raiwind) 6. Maulana Abdur Rahman Sb (Raiwind), 7. Maulana Ubaidullah Khursheed Sb (Raiwind) 8. Maulana Ziaul Haq Sb (Raiwind), 9. Qari Zubair Sb (Kakrail) 10. Maulana Rabiul Haq Sb (Kakrail), 11. Bhai Wasiful Islam Sb (Kakrail).

The five members from Nizamuddin in this 'SHURA' will be the 'SHURA' of Nizamuddin and they will carry out the matters in Nizamuddin by their mutual consultations.

Abdul Wahab عفی عنہ

Signature:

1. Maulana Mohd. Yaqoob Sb.
2. Maulana Ahmad Lat Sb
3. Maulana Nazrur Rehman Sb.
4. Maulana Ehsaanul Haque Sb.
5. Maulana Tariq Jameel Sb.
6. Dr. Mohd. Khalid Siddiqui Sb.
7. Bhai Farooq Ahmad Sb.
8. Bhai Bakht Muneer Sb.
9. Professor Sanaullah Khan Sb.
10. Dr. Roohullah Sb.
11. Professor Abdur Rehman Sb.
12. Bhai Chaudhary Mohd. Rafeeq Sb.

Letter No. – 8

An informative letter from Dr Khalid Siddiqui sb to Haji Abdul Wahhab sb

Dated: 23 Rabiul Awwal 1437 H (04 January 2016)

باسمہ تعالیٰ

Respected Brother Abdul Wahhab sb حفظکم وسلمکم وحفظکم اللہ تعالیٰ sb,
السلام علیکم ورحمة اللہ وبرکاته

May Allah تعالیٰ سبحانه give you long life and keep your precious presence amongst us and for the whole Ummat for a long time.

By the grace of Allah during the last Ijtima of Raiwind, a great deed was done through your gracious self that the ‘SHURA’ recommended by Maulana Inamul Hasan sb رحمة اللہ علیہ was extended to 13 members and the previous ‘SHURA’ of Bangle wali Masjid which almost came to an end after the demise of the previous four members, you have recommended five member ‘SHURA’ for Bangle wali Masjid also. May Allah تعالیٰ سبحانه grace these decisions with all goodness and barakat. All the workers are very happy about this move.

Whatever Maulana Sa’ad sb did in Raiwind is in your knowledge. Upon his arrival here, he created a lot of commotion and tried to express that there is no ‘SHURA’, all this is wrong. Then he might have realized himself or someone advised him that after taking opinion from all active workers Haji Abdul Wahhab sb has formed a ‘SHURA’, to which the whole world has accepted, your opposition and challenge to such a ‘SHURA’ is not advisable. Then he (Maulana Sa’ad) changed his tactic and in a very dramatic way called a ‘SHURA’ under strict security, in which he incorporated four of his “Yes man” among five member ‘SHURA’ and informed you through a letter. Being power hungry, he has been blinded and doing weird things.

In my opinion, there should be a response from your side that at present there is no need to extend the ‘SHURA’ of Bangle wali Masjid and the five members which have been recommended will

work in consultation with all according to the previous tarteeb. The five members should take weekly turns as 'FAISAL'. In addition, be very punctual in du'a. I also pray Allah سبحانه وتعالى that we meet In shaAllah in the upcoming Tongi Ijtima.

والسلام,

Dr. Khalid Siddiqui Sb

Masjid Bangli Wali,

Basti Hazrat Nizamuddin, New Delhi

Letter No. – 9

Letter from Haji Abdul Wahhab sb regarding non-acceptance of the extension of 'SHURA' at Bangle wali Masjid

Dated: 24 Rabiul Awwal 1437 AH (04 January 2016)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Respected Maulana Mohammad Sa'adsb, Maulana Mohammad Yaqoobsb, Maulana Ibrahim sb, Maulana Ahmad Latsb, Maulana Zuhairul Hasan sb حفظهم الله تعالى

السلام عليكم ورحمة الله وبركاته

I hope that all of you will be fine by the grace of Almighty Allah. Your scanned letter dated 8th December was received on 25th December in which you mentioned about the formation of new 'SHURA' in Nizamuddin. May Allah سبحانه وتعالى reward you with the best.

As I came to know through the letter that you added some workers to help in the matters related to the extent of the work in India. In this connection, I request that since Maulana Abdul Sattar is not a well-known figure in the circles of the work while Maulana Yusuf is still very young and is in the early stage of work. For the duo, it will be difficult to bear such a huge responsibility. Due to these reasons, it will be better if the two keep working in a general manner.

From among the thirteen members 'SHURA' based on workers from the three countries, which was formed during the Raiwind Ijtima to cater for the international matters, the five members recommended for Nizamuddin should take turn to be 'FAISAL' in the matters related to Nizamuddin.

Working in this manner, will be a source of mutual love and cohesion among workers Insha, Allah. May Allah تعالى accept all of us and guide us to work according to his willingness (أمين). Salaam to all and request for du'a.

Abdul Wahhab

Letter - 10

A written appeal from Dr Khalid Siddiqui sb to the members of 'SHURA' about nomination of the 'FAISAL' during Tongi Ijtima January 2016.

Dated: 07 January 2016

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

From: *Mohammad Khalid Siddiqui, currently staying at Tongi Ijtima.*

Respected members of 'SHURA' (*who are currently present at Tongi Ijtima*).

السلام عليكم ورحمة الله وبركاته

1. The third Hazratji, Hazrat Maulana Mohammad Inamul Hasan sb رحمه الله عليه during the last days of his life had recommended a 'SHURA' comprising of 10 people as his replacement.
2. Hazrat Maulana Saeed Ahmad Khan sb رحمه الله عليه asked late Hazratji that while you are among us, you are our Amir, however, when and where you are not among us, what should be the course of work (*about selection of FAISAL*).
3. Late Hazratji رحمه الله عليه had responded that this Jama'at or whoever from this Jama'at be present, they should select a 'FAISAL' with mutual consultation.
4. On the second day of the sad demise of Hazratji رحمه الله عليه the Jama'at recommended by Hazratji constituted a 'SHURA' comprising of five people, who would take weekly turns as 'FAISAL' to discharge the tasks of Bangle wali Masjid.
5. Eight persons from the people recommended by late Hazratji رحمه الله عليه passed away one by one (*may Allah give bestow them with his mercy*) and only two were left. And now by the grace of Allah, they have gone to 13 persons by way of consultation.

6. After the demise of four persons from the 'SHURA' of Bangle wali Masjid, the 'SHURA' there was virtually finished. By the grace of Allah, a 'SHURA' based on five people was recommended for there as well, which will work as per the previous tarteeb.

7. Now when we are gathering at Tongi, it is requested that the 13 persons of 'SHURA' or whoever from among them are present here, should select a 'FAISAL' through mutual consultation so that one can seek their direction in the individual, collective, national and international issues. Also, the workers here should know as who is the 'FAISAL' in this Ijtima?

والسلام

Dr. Khalid Siddiqui sb

Letter - 11

An explanatory letter from themembers of Jama'at of Raiwind to Maulana Sa'ad sb on the occasion of Tongi Ijtima(January 2016).

Dated: 17 January 2016

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Respected Mohammad Sa'ad sb

السلام عليكم ورحمة الله وبركاته

Alhamdulillah, by the grace of Allah both Ijtima of Tongi completed with ease. May Allah سبحانه وتعالى accept and make them source of Hidayat for the entire world.

You made some statements during Tongi Ijtima, we wanted a clarification about these from you on the spot itself, but you did not allow us to ask, so here we are seeking your explanation for the same.

1. You said that on some issues (umur), the consensus of all is not possible and despite of the differences, people should be satisfied on the decision of 'FAISAL'. May Allah grant you reward (ajr) for rightly saying this. On the occasion of last RaiwindIjtima respected Haji Abdul Wahhab was the 'FAISAL'. He recommended a 'SHURA' of Hazratji رحمه الله عليه after making a consensus among old workers. It would be better if you would also agree with this decision and in spite of having difference on this consensus would have accepted the 'SHURA' in the light of your present statement.

It is further requested that in case of a disagreement in Mashwarah, best examples are present that the 'SHURA' should listen to the opinion of fellow members and try to bring them on one consensus and also put all of them on the same page. At the last it is only the submission. By the grace of Allah, still there are several people among your companions who have learned this effort of Dawat for years under the guidance of Hazratji Maulana

Yusuf sb رحمه الله عليه and learned the gist of the bayans from Hazratji himself. Would not it be the best that the opinion of such people be combined together, and a real consensus be developed upon which the concerned members can agree, and the same guidance be propagated from pulpit through hearty congregation. Although, developing an absolute consensus among whole Ummat is not mandatory, however, the hearts cannot be united if the opinion of the person who spent their lives in this work is ignored. In the “Tafseer Usmani”, about the commentary for “فانذا عزمتم” (and when you intend), through the reference of Ibn Kaseer رحمه الله عليه a narration from Hazrat Ali رضي الله عنه is quoted that the meaning of intend here is the “deliberation among the people of opinion and then follow”. In “مجمع الزوائد”, narrated from Hazrat Ali رضي الله عنه that it was asked from Prophet Mohammad صلى الله عليه وسلم that “O prophet of Allah! When we do not find a matter in the Quran and Sunnah, then what should we adopt?” The reply came that “you should consult with “فقهائنا عابدين” (the intellectual worshipper of deen)”, and further said to the meaning that “do not propagate the opinion of individuals”.

Further, you tried to justify the submission and opposition through the stories of Hazrat Abu Bakr رضي الله عنه and Hazrat Umar رضي الله عنه. You are requested to note that on so many occasions Hazrat Umar رضي الله عنه decided on various issues after gathering Quraish, Ansaar the aged companions, even the elderly women of Quraish were consulted. When he intended to make a Stamp for him, and was cautioned by a woman Sahabiah رضي الله عنها, he accepted her oversight and reverted his decision and said the even a woman knows it and Umar does not know. Although, in the beginning of the effort, Hazrat Maulana Mohammad Ilyas sb رحمه الله عليه did not wait for the opinion of the people, however, Hazratji obtained the approval from the great scholars of the time after presenting this work before them. According to your statement, he established a group of scholars who would validate his statements from Quran and Hadees. As mentioned earlier that the unity is not achieved by making the decision only, rather is attained by sincere efforts of unifying the

people and then making decisions. In addition, the fact that the decision should be made by a person who has won the trust of elders, cannot be ignored. And at this time who is the one upon whom the elders trusted in this much? Under these circumstances it becomes more necessary to identify and align the people of opinion without which the unity cannot be accomplished. Probably due to all these reasons, Hazratji Maulana Inamul Hasan رحمه الله عليه instituted the 'SHURA' and inspite of the demise of several members of the 'SHURA' the constituted body remained intact and the effort was kept under supervision. Last year on the occasion of annual RaiwindIjtima, the completion of this 'SHURA' was in the same pattern.

2. You mentioned about the orientation towards Markaz, while this is also among the very important etiquettes, however, it is effective only when the old workers of Markaz are united otherwise as per your own statement Markaz is not about the walls and ceiling.

3. It is true that to be satisfied on meager and feel contended is fatal and the way you are putting intense effort on the masses to advance them on the effort of Dawat is really enviable. While this work is expanding, it is also important that the work should not become a routine. At the sametime, it is also important to preserve that effort which Maulana Mohammad Yusuf sb رحمه الله عليه taught his fellow workers and in a way passed a trust to them. His lifetime companion, Hazrat Maulana Inamul Hasan sb رحمه الله عليه also promoted the same work in the same direction while giving reference of old workers. And in this regard, he used to say that we are the blind followers. The real connotation of the speeches and writings of the great Hazratji رحمه الله عليه were told by these people only. In this regard Imam Malik رحمه الله عليه while made reference to "تعامل اهل مدينة", meant that the acts of those intellectuals of Deen in the light of whose intellect the interpretation of Qura'an and Hadees will be understood correctly. Just as in Shari'at the Qu'ran and Hadees must be understood in the light of the sayings of Sahabah, Scholars of Deen, Fuqaha, and prominent commentators of Hadees and deviating from this course is

dangerous, in the same way to understand Hayatus Saha4aha4aha4bah and the speeches of Hazratji عليه رحمة الله it is mandatory to seek guidance of the people who spend years and years in companionship of Hazratji عليه رحمة الله. The false factions cannot propagate their agenda without negating the oldtime workers and projecting themselves as the commentators and observers of the occurrences of early era of the work. This is the reason that instead of discussing and deliberating the matters with the elders, as per your statement, deducing things directly from Hayatus Sahabah and the speeches of Hazratji عليه رحمة الله and propagating those things among the general public is the root cause of all the turmoil.

4. You delivered the story of Hazrat Abu Bakr Siddique رضي الله عنه about writing a letter regarding a piece of land upon which Hazrat Umar رضي الله عنه spit and torn the letter apart. Contrary to this in many of your other speeches you tell the story of Hazrat Abu Bakr رضي الله عنه in which he dispatched the battalion with Hazrat Usama رضي الله عنه for which Hazrat Umar رضي الله عنه had opposed at that time also. You tell this story at the time when the letter from Haji Abdul Wahhab sb came to you and you are trying to make the mindset of the people by quoting the story of the battalion of Hazrat Usama رضي الله عنه that the decision maker does not need the opinion from the 'SHURA'. However, the order to dispatch the battalion of Usama رضي الله عنه was finalized by the Prophet صلى الله عليه وسلم himself during his last days saying "انفروا جيش اسامة" (*Send out the battalion of Usama*).

After the above mentioned appeals you are kindly requested to pay attention to the matter that in the year 1999, the 'SHURA' constituted by Hazratji عليه رحمة الله had agreed upon that a consensus among the 'SHURA' of Hazratji عليه رحمة الله is mandatory before initiating anything in Nizamuddin, Raiwind and Kakrail. You also signed on this agreement as a member of the 'SHURA'. Pertaining to this, it would be better if you had consulted 'SHURA' before starting new practices like Muntakhab Ahadees,

Dawat-Ta'aleem-Istiqbal and also the practice of doing "Bai'at" in Nizamuddin. To fulfill a pledge is a Deeni and Shar'ee obligation.

These few requests are being conveyed to you hoping that you would definitely pay attention to these matters as per your benevolent nature. We seek pardon if anything hurt your feeble personality.

والسلام

Jamat-e-Raiwand at Tongi

Letter - 12

**Letter from Dr Khalid Siddiqui sb to the members of
'SHURA' of Bangle wali Masjid, drawing their attention to
the course and regulations of the work and to act upon the
system of 'SHURA'**

Dated: ٩ ربيع الثانى ١٤٣٧ م

20 January 2016,

باسمہ سبحانہ و تعالیٰ

From Mohammad Khalid Siddiqui, residing at Muslim University
Aligarh

Respected member of 'SHURA', Bangle wali Masjid, Maulana
Yaqoob sb, Maulana Ibrahim sb, Maulana Ahmad Lat sb, Maulana
Mohammad Sa'ad sb, Maulana Muhammad Zuhairul Hasan sb

السلام عليكم ورحمة الله وبركاته

Hope and pray to Almighty Allah that you all will be fine.

1. After the sad demise of Maulana Zubair Sb, virtually the
'SHURA' of Bangle wali Masjid ended, only a person, Maulana
Mohammad Sa'ad sb remained, and there is no 'SHURA' based on
one person. We, the servants of Bangle wali Masjid put our
opinion rather requested several times that for the time Maulana
Yaqoob Sb, Maulana Mohammad Ibrahim Sb, Maulana Ahmad
Lat Sb be included and make 'SHURA' of four and take weekly
turns as 'FAISAL' and do Mashwarah. But Maulana Sa'adSb did
not agree upon this and remained adamant on being 'FAISAL'
himself continuously. He also expressed his displeasure for the
proposal of taking turns as 'FAISAL' and for a longtime, things
continued in this fashion.

2. Anyways, last November during the Ijtima of Raiwind,
respected Haji Abdul WahhabSb feeling the need after taking
opinion from all concerned people, constituted a 'SHURA' by
inducting two people left from the Jama'at proposed by late
Hazratji رحمه الله عليه did an addition of eleven more to form a total

of 13 people. In this 'SHURA' you all five are also present and five of you were proposed to take the responsibility for Bangle wali Masjid. All were happy and satisfied about this decision.

This should have been implemented immediately after coming back from the journey and all five should have taken weekly turns to act as 'FAISAL', however, Maulana Sa'ad Sb had opposed there and also after reaching Bangle wali Masjid, insisted on being 'FAISAL'. I already had strong objection for Maulana Sa'ad Sb being 'FAISAL' continuously, and even after the 'SHURA' was constituted, this objection became more firm. Due to this entire situation, I could not participate in the daily Mashwarah of Bangle wali Masjid.

4. In a similar manner, during the last Tongi Ijtima I reminded through a letter that from amongst the thirteen 'SHURA' members who had reached there by that time, should decide a 'FAISAL' with mutual consultation so that under his guidance the whole issues (umur) of Ijtima should be decided. But I came to know that these people could not decide this and as per his behavior, Maulana Sa'ad Sb remained the 'FAISAL'. Due to these circumstances, I could not participate in any of Mashwaras there as well. This is an open denouncement of the Mashwarah which sounds like monarchy and this takes away Allah's help. Therefore, I request again to you five members of 'SHURA' that without any further delay you should take weekly turns to be 'FAISAL' of Mashwarah at Bangle wali Masjid. Wherever the work is being done in the world, the 'SHURA' and 'FAISAL' are being formed through this same tarteef from Bangle wali Masjid. And Bangle wali Masjid should demonstrate the utmost example of the tarteef.

By the way of their age, rank, sacrifice, constant effort and experience, Haji Abdul Wahhab Sb, Maulana Yaqoob Sb, Maulana Ibrahim Sb have an authority in this great effort. Haji Sb has witnessed the era of all three of our elders and has been blessed with the companionship and trust of our elders and has great experience of Tableegh. Maulana Muhammad Yaqoob Sb and Maulana Muhammad Ibrahim Sb have been the most trusted of

both حضرات شیخین means Maulana Yusuf Sb and Maulana Inamul Hasan Sb. I was very much delighted that Haji Sb constantly keeps an eye on his Markaz and fellow workers to ensure that there is nothing against the course and rules which this great effort propagates. If he comes to know about an individual said anything in digression with the course and rules of the effort, Haji Sb calls him in seclusion to guide and correct him. I request that Maulana Muhammad Yaqoob Sb and Maulana Muhammad Ibrahim Sb should watch the a'amal right from post Fajr bayan until Hayatus-sahabah after Isha and also Rawangi talk, Wapsi talk, Karguzari and various Halaqas of foreigners. They should keep a very keen eye to ensure that nothing against the decided course of the great effort is said in the address. During the time of the three elders, all the regulations of the effort are being made clear and open. And each one of us now has to say and utter exactly the same thing. Recently, in Bangle wali Masjid there had been a lot of recklessness in this regard about which many people are concerned and worried. The situation of Bangle wali Masjid is very important and delicate. The whole world seeks guidance from Bangle wali Masjid concerning about this great effort. People from the whole world are descending here to learn this great effort and all the workers come here to learn and deduce the regulations of this effort. Therefore, I request the two elders (Maulana Muhammad Yaqoob Sb and Maulana Muhammad Ibrahim Sb) to draw their kind attention to this matter.

6. Due to the space constraints in Hujra (Room of Mashwarah), all people concerning with Mashwarah are not able to accommodate and if someone gets late due to any excuse, he does not get a suitable place to sit and passing over the people is not suitable either. Therefore, in my opinion, daily routine Mashwarah should be conducted in the hall where meal is served, just as when it happens in the absence of Maulana Sa'adSb due to closure of Hujra. However, if a Mashwarah is needed with limited participation, it can be conducted in Hujra.

In alphabetical order, the order of the five members for taking weekly turns as 'FAISAL' will be as follows:

1. Maulana Mohammad Ibrahim Sb
2. Maulana Ahmad Lat Sb
3. Maulana Zuhairul Hasan Sb
4. Maulana Muhammad Sa'adSb
5. Maulana Muhammad Yaqoob Sb and

والسلام

Dr. Khalid Siddiqui

Letter no. 13

Letter of information to the members of the ‘SHURA’ of Bangle wali Masjid by Dr Khalid Siddiqui sb regarding improper Bai’at and other conspiracies

باسمہ تعالیٰ

From slave of Allah Muhammad Khalid Siddiqui عفا الله عنه

Respected members of the ‘SHURA’ of Bangle wali Masjid, Hazrat Maulana Yaqoob sb, Hazrat Maulana Ibraheem sb, Hazrat Maulana Ahmad Lat sb, Hazrat Maulana Sa’ad sb and Hazrat Maulana Zuhairul Hasan sb زید مجدکم

After the sad demise of Maulvi Zubair sb رحمة الله عليه the ‘SHURA’ of Bangle wali Masjid was virtually finished and the problem was that there was nobody who could be contacted in case some issue arises. Now, that by the grace of Almighty, the ‘SHURA’ of Bangle wali Masjid comprising of five members has been recommended in last November and the ‘SHURA’ formed by Maulana Inamul Hasan sb رحمة الله عليه to look after the holy cause on international level, wherein only two members were left, has been enhanced to thirteen individuals with the inclusion of new members. In this connection I would like to submit the following important points for your sincere consideration.

1. Both of Hazratji Maulana Muhammad Yusuf sb and Hazratji Maulana Muhammad Inamul Hasan sb رحمة الله عليهما were permitted رحمة الله by the great Hazratji Maulana Muhammad Ilyas sb رحمة الله اجازت يافته and both of them remained ‘AMEER’ of this Holy cause in their respective times, used to offer Bai’at in Bangle wali Masjid and both asked the following to be said while performing Bai’at: “I do Bai’at on the hand of Hazrat Maulana Ilyas sb رحمة الله عليه through Yusuf/Inam رحمة الله عليهما”

On the next after the sad demise of Hazratji Maulana Muhammad Inamul Hasan sb رحمة الله عليه when the ‘SHURA’ assembled for Mashwarah, it recommended a five membered ‘SHURA’ for the routine work of Bangle wali Masjid by performing as ‘FAISAL’ in

a weekly sequence. Secondly the 'SHURA' decided that Bai'at will remain suspended for time being and which is suspended till date.

I remember that once I requested Maulana Zubair sb in privacy to please extend his hand and let me perform bai'at. Previously I did Bai'at at hand of Maulana Yusuf sb and after his demise I did it at the hand of Maulana Inamul Hasan sb رحمه الله عليهما

Now you are the only one who is permitted for Bai'at, let me do it at your hand so that there may not be any gap. But he did not agree and said that the 'SHURA' has suspended the same and it would have done so with some forethought. I myself was a part of that 'SHURA' and it would not be advisable to go against that decision of the 'SHURA'. You have been Bai'at at the hand of Hazratji and he would have guided you to read and learn, I am sure that you would have continued to do so. However, I am always there if you need some guidance. But it would not be feasible for me to offer Bai'at against the decision of 'SHURA'. As far as I know he did not offer Bai'at to anybody throughout his life and left this world in a very early age. May Allah ta'ala bestow his mercy on the departed soul.

2. After the said demise of late Maulvi Zubair sb Maulvi Sa'ad sb started to offer Bai'at secretly and later on openly. He himself offered an explanation to me on this by saying "I have started to offer Bai'at because it is impossible to follow someone in true spirits without it". Meaning there by that the masses would not follow him until he starts to offer Bai'at. He started to practice it in jor and Ijtima'at apart from Bangle wali Masjid. It was done in Bhopal, Tongi and Laharpur, Distt. Sitapur as well. In the laharpur Jor of the old workers of UP 'Maulvi Shareef & Co.' formally announced that anyone who is interested in Bai'at must gather in the Eidgah. Probably the Eidgah in question would have been adjacent to the site of Jor. Some selfless old workers, who were attending this jor, conveyed the same to me. Some of them conveyed it by telephone and some even wrote it to me. It has never been a practice of Hazraat-e Sheikhain (Maulana Yusuf sb &

Maulana Inamul Hasan sb رحمه الله عليه to announce Bai'at either in Bangle wali Masjid, in journeys or in Ijtima'at.

3. I have some reservation on this practice of Maulvi Sa'ad sb to offer Bai'at, while it was suspended by a 'SHURA' of which he himself was a part, is it not against the decision of 'SHURA'? and it indeed is contrary to the decision of 'SHURA' in my opinion. It is needless to say that all the effort in this holy cause is with Mashwarah and 'SHURAI' system.

Secondly, he was not there in the era of great Hazratji nor he saw them, he actually was not even born by that time. He has not obtained permission from the same. In such a scenario what is meaning if he asks somebody to say:

"I do Bai'at on the hand of Hazrat Maulana Ilyas sb رحمه الله عليه through Sa'ad".

I have learned this through my elders or I may have read it somewhere that if somebody offers Bai'at in the name of some Ahl-e-Haque without his consent, it is utter perfidy in the field of 'SULOOK'. After Maghrib prayer in Bangle wali Masjid, it is the time for A'amal. The discourses in Masjid are in Urdu, followed by different circles (Halaqat). The workers from different countries also participate in their circle separately. The masses coming to Bangle wali Masjid must join these Halqas as this is the amin motive of their visit. Contrary to this it is observed that a large number of people gather outside the Hujrah (room) for the Bai'at and handshake. Similarly, it has been informed that the female guests are invited to the feminine part of the building abandoning Ijtima'ee A'amal, they are made to hold an end of the rope while the other one is tied with rope from Hujrah and in this way, Bai'at is offered to them as well on a daily basis. This process continues for a long time and the A'amal of Masjid are suppressed in these disturbances. The ones who sit in discourses are unable to concentrate and all this affects the Halaqat adversely. There are reports there that this 'Maulvi Shareef & Co.' are encouraging the masses and are inviting them for the Bai'at telephonically,

informing the masses that “Hazrat is our Ameer now, come and accept Bai’at on his hand”. It has been informed specifically from UP that this ‘Maulvi Shareef & Co.’ is proclaiming the ‘Imarat’ of Maulvi Sa’ad sb. There are reports as well that this ‘Maulvi Shareef & Co.’ is inducing new practices in this great and noble cause thereby deviating from established pattern as if a new form of Tableegh is being revealed on them but this has no connection with the actual Tableegh which was bestowed up on Maulana Ilyas sb رحمه الله عليه in Madeenah Munawwarah about 70-80 years back for the betterment and guidance of the whole of the mankind.

In my opinion Maulvi Sa’ad himself is responsible for this turmoil as it his patronage that this ‘Maulvi Shareef & Co.’ God forbid (معاذالله) induce new things in ‘Sharee’at’, ‘Seerat’, ‘Sunnat’ and ‘Hayatus-Sahabah’ using inauthentic references.

In previous Ijtima of our neighboring country some Arab workers as well as some old friends of ours visited us and told that the individuals like ‘Maulvi Shareef & Co.’ who are being sent from Bangle wali Masjid to our Ijtima’at propagate fabricated new practices in the name of Usool which is resulting into disintegration and splitting among the workers. Please look into this matter and stop this. All these things are worrisome. I have conveyed the information allusively and mentioned ‘Maulvi Shareef & Co.’ in short. In sha’ allah will discuss in detail during the next visit and will clear the meaning of ‘Maulvi Shareef & Co.’.

In the last, I humbly request you to please cross investigate the contents of this letter at your end as well and take notice of it all as you are the ones who are responsible and answerable.

I remember that there was one Munshi Nasrullah sb رحمه الله عليه who was from among the Khulafa and companions of great Hazratji رحمه الله عليه who probably was the elder brother of our Munshi Basheer sb رحمه الله عليه. He did not stay in Bangle wali Masjid due his advanced age but often visited the same, he had a written notebook of the sayings of great Hazratji رحمه الله عليه. They were precious notes I used to copy them. They must have been

there in my collections. There was a quote of Hazratji رحمه الله عليه which was as follows:

“Protect this great cause in the way you remain concern regarding the protection of the modesty of your virgin daughters”.

In this way, your responsibility is greater. By the grace of Almighty this effort has become a global phenomenon due to its simple and easy to follow rules. It is our responsibility to protect it from all sorts of impurities. In this connection, I have some suggestions:

1. You must write a letter to Haji Abdul Wahhab sb and request him that he himself and the remaining 12 members of ‘SHURA’ to visit Bangle wali Masjid so that the prevailing scenario may be discussed. You may attach a copy of this letter as well. This is very important.
2. Inform Maulana Iftikharul Hasan Kandhelvi دامت برکاتہم that Maulvi Sa’ad sb is offering Bai’at against the ‘MASHWARAH of ‘SHURA’ in the name of great Hazratji through himself. Insha’ Allah he will guide us.
3. The Darul-Ifta of Nadwatul-ulama Deoband and Mazahirula Uloom may be contacted for further guidance as to get their opinion regarding the issue that “If an institution is governed by ‘SHURA’ and one of its members goes against any decision of this ‘SHURA’, what is to be done with him”.

والسلام

Dr Khalid siddiqui

Part-3

Letters regarding the point of views of ‘AKABIR’

Explanatory note

This part includes 9 letters, which are described here:

Letter No.14: The act of violence in Bangle wali Masjid on 19th June 2016 shattered all the hopes of reconciliation and all the avenues of mutual understanding and rectifications were exhausted, then these respected elders were compelled to leave Nizamuddin. Therefore, they wrote a letter to Maulana Sa’ad sb expressing their inability of participation in upcoming quarterly Mashwarah of Nizamuddin held in July 2016.

Letter No.15: Initially it was propagated that the whole conflict is due to the claim of Maulana Zuhairul Hasan sb for the ‘Imarat’, although this is a baseless and false allegation against him. To avoid this controversy Maulana Zuhairul Hasan sb prepared a write up denying the blame and expressing his stand.

Letter No.16: Our neighboring country is an equal partner in the work of ‘DAWAT-O-TABLEEGH’, rather they are far ahead in this field on international arena. Due to the reckless behavior of Maulana Sa’ad sb and the prevailing conditions in Nizamuddin, they were disheartened, and they decided on the eve of Hajj 2016 that they would stay separately in ‘Hijaz-Muqaddas’ to serve the Hajjies. This information was conveyed to the members of ‘SHURA’ of Bangle wali Masjid by respected Haji Abdul Wahhab sb in a letter on 23rd July 2016.

Letter No.17: The individuals who left Nizamuddin, decided with mutual consensus that they will not form any separate JAMA’AT nor any foundation of a new ‘MARKAZ’ will be laid, rather they would rectify the pattern of the work from outside the boundaries of Nizamuddin. Around 150 old workers were gathered in the jor of Madras on 30th July 2016. On this occasion they decided that

they would not go to the Nizamuddin until Maulana Sa'ad sb accepts the following:

1. He would accept the 'SHURA'
2. Stop the carelessness in his discourses.
3. He would follow the pattern of the three elders.

On this occasion these individuals prepared a write up to express their stand to all the workers throughout the world and 'ULAMA wa MASHAIKH' who were concerned with the current scenario.

Letter No.18: In those days many 'JAMA'ATS' started to arrive in various localities whose motive was to create an environment of distrust against the 'AKABIR' and disintegration among the workers. In this context another letter was written to Maulana Sa'ad sb and Jama'at-e-Tashkeel wa tarreeb of Bangle wali Masjid.

Letter No.19: As per his annual routine Maulana Ibraheem sb went to his native place in Ramazanul Mubarak. Despite his companions leaving Nizamuddin he returned to Bangle wali Masjid, expecting that these matters will resolve with further efforts but all of them failed miserably and had to leave Bangle wali Masjid. At the same time a false write up was circulated on WhatsApp which became viral. As a result of this, Maulana Ibraheem sb expressed his stand in written and duly signed letter. He broadcasted his audio message condemning therein the fake audio clip which was circulated in his name. The matter of this audio clip is as follows:

All kinds of rumors are running rounds regarding my return from Bangle wali Masjid, Nizamuddin. All these rumors are entirely baseless and contrary to the truth. Therefore, I have made my stand clear in a write up on Monday 15th August 2016 which has been duly signed by me. The workers may go through the same.

Letter No.20: The oldest worker of the country Hazrat Maulana Yaqoob sb who has accompanied Hazrat Maulana Yusuf sb and Hazrat Maulana Inamul Hasan sb رحمه الله عليهم for nearly 50 years

expressed his position on the current scenario in a writ up on 27th August 2016.

Letter No. 21: One day later, on 28th August 2016 Hazrat Maulana Ahmad Lat sb also made his stand clear by writing few words on the letter of Maulana Ibraheem sb.

In this way 4 out of 5 members of the 'SHURA' of Nizamuddin; Maulana Yaqoob sb, Maulana Ibraheem sb, Maulana Ahmad lat sb and Maulana Zuhairul Hasan sb made their stand public and distanced themselves to avoid fitna.

Letter No. 24: Aggrieved by these circumstances the old workers of 'Makka Mukarramah' and 'Madeenah Munawwarah' some Arab guests came to India on the direction of Haji Abdul Wahhab sb for truce in between the old workers, who had left Nizamuddin and Maulana Sa'ad sb. But they were humiliated in the Bangle wali Masjid initially and later on were threatened for their lives. A police report was also filed against them. They left India fearing arrest on the same day. In this way all the efforts of these guests were ruined. These old workers wrote their narrative on this account on 17th October 2016.

Letter no. 14

Letter to Maulana Sa'ad sb by some old workers expressing their inability to participate in the upcoming Jor of the country

باسمہ تعالیٰ

Respected Maulana Sa'ad sb, وفقنا الله واياكم لما يحب يرضى،

(May Allah سبحانه وتعالى give us the Taufeeq for all what He likes and gets pleased with us)

Dated: 12th Shawwal 1437 hijri , 17th July 2016.

السلام عليكم ورحمة الله وبركاته

This letter is being written only for the sake of Allah سبحانه وتعالى in the goodwill of this benign effort of deen and the Ummah.

All the brothers engaged in the effort of Deen and all the Muslims having the concern for the Ummah are distressed, perturbed, worried, concerned and are making du'as due to what has transpired in the past few months in Nizamuddin. The century old sanctity of Nizamuddin has been sabotaged by the recent situation.

The whole conflict is being propagated as if it is a leadership tussle between two individuals and their followers, although the reality is that it is a conflict between the correct pattern (nahaj), and the stand taken by one individual. For a longtime we have tried to resolve this conflict, but now your devotees have handed over this issue in the hands of those people who are using force to impose your notions and they are threatening to physically assault those who will not submit to these notions. The fundamental issue is that the old workers from the time of Maulana Yusuf sb and Maulana Inamul Hasan sb are requesting that the effort should continue as it was under the supervision of 'SHURA' and your devotees are pushing to establish your leadership (Imarat).

We are attaching a letter of Maulana Ilyas رحمه الله عليه from his Makateeb (*letters*) from which it is very clear that Maulana Ilyas رحمه الله عليه wanted this effort to continue under the supervision of 'SHURA' in the future. Maulana Ilyas رحمه الله عليه was not

comfortable in the continuation of this work under the Imarat of one individual. No single individual is void of weaknesses and with the degradation of the time, these weaknesses are growing. The solution of this issue, as suggested by Hazrat Maulana Ilyas sb رحمة الله عليه is the existence of a Jama'at under whose guidance and supervision this work should continue. This is the view of all of us, the old workers of various states and the old workers of the countries.

You have started few things which were not present during the time of our elders. We have brought these issues to your notice time and again and due to which our unity is being affected and the effort is being bifurcated. There is conflict in every state and conflicts are initiated in each Masjid. May Allah سبحانه وتعالى forbid, that the danger will become a reality, against which Maulana Ilyas sb رحمة الله عليه had warned, that if the principles (*Usool*s) are being compromised than the fitnas that were to come in centuries will come in days. The indications are already visible on the horizon.

Secondly, you have started giving statements in your discourses (Bayanat) which are against the maslak of salaf, and majority (jumhoor) of the scholars and these statements are being replicated by your devotees. That is why the scholars are worried that in which direction this work is going? Although in the matters of maslak and Masail (jurisprudence) we should be following the majority of the scholars. In your bayanat there is criticism on religious institutions and religious personalities. In our effort, elders have always advised us to avoid any criticism, downplaying and contradiction. Our elders took everyone along with them in this effort. There is always a need of the support and du'as of the righteous people.

In the end we would like to humbly state that this effort was opened by Allah سبحانه وتعالى on Maulana Muhammad Ilyas sb رحمة الله عليه. Maulana Muhammad Yusuf sb رحمة الله عليه explained each and every aspect of this work in the light of Quran, Hadees and the life of Sahabah; and Maulana Inamul Hasan sb رحمة الله عليه organized

and defined the pattern of this work. We intend to do this effort on the same pattern without any alterations as was established by our elders. If there is a need of addition for anything it should be done through the consensus of the combined 'SHURA' of the three countries. We are in the last stages of our lives and we want to clarify that we don't agree with the present scenario, that is why we are not participating in the quarterly Mashwarah. We want to keep this effort under the supervision of 'SHURA', the way it was going on, otherwise we and the old workers of the country will not be able to do the effort the way you want us to do the effort. However, we will contribute to do the effort in our areas. The effort of Dawat is the objective of our life and Tableegh is our life long purpose and determination and Nizamuddin is our home land. When the situation is rectified then Insha'Allah, we will return to Nizamuddin. Currently the scenario in the whole world in general and in our country in particular, is such that the brothers, instead of doing the fikr of the effort are discussing the situation of Nizamuddin in their gatherings. The topic of every gathering is Nizamuddin. May Allah سبحانه وتعالى relieve us from this mental agony and put us back on the fikr for the effort of Deen. آمين

فقط والسلام

1. Maulana Ismail Godhra, 2. Maulana Abdur Rehman Raviyana (Bombay), 3. Maulana Usman Kakosi, 4. Farooq Bhai Bangalore 5. Mohsin Usmanani sb, 6. Dr. Sanaullah Khan sb, 7. Professor Abdur Rehman Madras

Copy to:

1. Haji Abdul Wahab sb D.B.,
2. Maulana Yaqoob sb D.B.
3. Maulana Ibraheem sb D.B. 4. Maulana Ahmad Lat sb D. B,
5. Maulana Zuhairul Hasan sb D.B.

Letter no. 15
An explanatory letter of Hazrat Maulana
Muhammed Zuhairul Hasan sb regarding the blame
of his claiming Imarat

باسمہ تعالیٰ

Respected Brothers and Ahbab: وفقنا الله واياكم لما يحب ويرضى
السلام عليكم ورحمة الله وبركاته

Several brothers at different times have asked me a question and sought clarification, whether I have aspiration to become the Ameer of the Effort of Dawat and have ever demanded for it? They further enquired whether the mandate for becoming Ameer is the reason of the current conflict in Nizamuddin.

In this context, I would like to humbly state that I have never desired for becoming Ameer and have never demanded for it and how can I do that when my late father Hazrat Maulana Muhammad Zubairul Hasan sb رحمه الله عليه, in his whole life never claimed to be an Ameer and never aspired for it. He always remained obedient to local Mashwarah and World 'SHURA'. As such, then how can I dare to claim for Imarat? I am just a companion of my elder colleagues and want to do effort of Dawat under the 'SHURA' through their Mashwarah and spend my life in this effort. And like my elders, I also want this blessed work of Dawat to function under the guidance of 'SHURA' on the pattern of all the past elders.

May Allah سبحانه وتعالى give me taufeeq and accept all you brothers
آمين، والسلام

Bandah Muhammad Zuhairul Hasan
12th Shawwalul Mukarram 1437, 18th July 2016
Markaz Bangle wali Masjid, Hazrat Nizamuddin New Delhi, 110013

Letter no. 16

Letter of information to the members of 'SHURA' Bangle wali Masjid regarding their separate stay during Hajj

Date: 23rd July 2016

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Respected Maulana Yaqoob sb, Maulana Ibraheem sb, Maulana Ahmad lat sb, Maulvi Sa'ad and Maulvi Zuhairul Hasan سلمهما

السلام عليكم ورحمة الله وبركاته

Hope that you all will be fine and would have been doing effort for the betterment and flourish of Deen while keeping affection for one another in your hearts. May Allah accept our efforts and spread hidayat to all the world. آمين

Due to some unavoidable circumstance the combined stay of three countries would be difficult so our companions have decided with mutual and unanimous consensus that our stay in Mina and Arafat will be with the Pakistani Hujjaj and the same is the requirement of the laws of the country while you will have to stay with the Hujjaj of your countries. As far as the effort is concerned all brothers from around the globe must do it. One should invite the Hujjaj and vice versa as every individual is responsible for whole mankind and the whole 'Ummat' for every individual. Insha' Allah there will be 'KHAIR' in it for both of us.

Salam to all

فقط والسلام

Haji Abdul wahhab عفى عنه

Letter no. 17

Letter from the responsible brothers to express their stand

Dated: 30th July 2016

(As this is a lengthy letter, it has been divided into 7 parts for better understanding)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

To the responsible old brothers of Dawat-o-Tableegh and well-wishers of UMMAT

Explanation of two points:

First of all, keeping in mind that we are accountable before Allah سبحانه وتعالى for each and every word that we utter, we wish to clarify before the whole world that, we find a rise in the intense love, connection and respect that we always had with the four-walls of Nizamuddin ever since we joined Tableegh.

We pray from Allah سبحانه وتعالى that we live and die with the same intensity of love and devotion. This is because Nizamuddin is such a place where loads of tears have been shed for Deen, hundreds of pious people devoted their lives here. We respect it so that we could show our faces to Allah سبحانه وتعالى and be counted among these pious people on the Day of Judgment.

Secondly, we wish to clarify that we do not have any personal differences with any believer on the face of the earth. In our hearts, we have respect, love and regard for all believers according to their status. In addition to these clarifications, there are some facts that must be kept in mind in order to not be duped or misled. What are the foundations of the work in Nizamuddin and how these foundations have recently been shaken?

The foundation laid for doing work from day one:

The foundations of the work laid out in Nizamuddin from the very first day are not the creation of someone's mind, but rather they are laid out on the basis of Quran, Hadees and the life of

Sahabah under the guidance and company of true Ulama, so that the complete Deen reaches to each and every human being in its true sense.

The effort of six qualities is meant to achieve this target. Without this effort it is impossible to get complete Deen in one's life and get the reality of virtuous acts. Moreover, these qualities cannot be attained in one's life until he is made to go through the "Aamal-e-Nubuwwat", which are "Dawat", "Taleem", "Ibadat" and "Akhlaq".

Now, there are two spheres of the work that have been suggested in order to get the entire Ummah onto these "A'amal", one is to move out in the path of Allah سبحانه وتعالى and the other is the local effort. These two engagements are very close to "Hijrat" and "Nusrat" respectively. Also, for the acceptance of the effort in this direction, "Ikhlās" is required along with "Mashwarah" and "Ijtimaaiyat".

This effort and its foundation are very close to "Nahje Nubuwwat". Therefore, Maulana Ilyas sb رحمه الله عليه used to say, "I regard this effort as the effort of Prophets, each and every one, common or elite, should be joined in this effort. Even a drunkard sinner must be welcomed with open arms. Every believer must be enjoined politely and affectionately to spend his life and wealth in this effort while valuing his merits and ignoring his weaknesses.

Specially, the Ulama, elders and people contributing into different areas of Deen may be requested most respectfully to take part in this effort as per their schedule while remaining active in their respective fields. In case it is difficult for them to participate actively, they may support this effort through their approval and prayers.

These are the foundations of Nizamuddin and from the day one this effort has been raised in this direction. We have understood these foundations from the words of Maulana Ilyas Sb رحمه الله عليه, from his letters, and also from the words & writings of his trained and trusted lifetime companions –Maulana Yusuf Sb رحمه الله عليه

and Maulana Inamul Hasan Sb رحمه الله عليه, and also from the people who spent their lives in the company of these elders.

How these foundations were shaken:

However, for the last few years, instead of spending energy in order to establish these foundations in the Ummah, distractive things have been introduced. At times, people have been confused on the pretext of “Asbab” (*means*) that engaging in “Asbab” even with a belief on Allah سبحانه وتعالى is “Shirk”. It is because of this confusion; many sick people abandoned their medical treatment and many left their occupations thereby getting into hardship.

Sometimes, confusion was created either in the name of a book for Ta’aleem and sometimes in the name of “Aabadi-e-Masjid”. The true meaning of “Gash” has been confused by misinterpreting the lives of Sahabah. At times, the 30-year long period of Maulana Inamul Hasan Sb was portrayed as a period of “Tanzeem” in front of the masses, and it was conveyed that the real work was carried out only in the times of Maulana Ilyas Sb رحمه الله عليه and Maulana Yusuf Sb رحمه الله عليه. As a consequence, people began to say that Maulana Inamul Hasan Sb رحمه الله عليه could not understand the effort of the earlier two elders (*Buzurgs*) and hence, wasted a long period of 30 years.

Besides, the veterans have often been insulted in front of the new brothers. Even the active brothers were blamed and humiliated. The Professors have been accused to have turned the effort into an organization. The confidence of the old workers has been shattered in front of the new ones.

When as a result of the extreme efforts put in by the Arab and non-Arab elders a five member “Nizamuddin ‘SHURA’” and a 13 member ‘SHURA’ of the three countries was formed, it was outrightly rejected. A situation of conflict has been created. Despite all this chaos that led to a division among our brothers to such an extent that it resulted in fights and bloodshed in Nizamuddin many a times. A laid back attitude was shown in response to these

violent incidents and there has been a criminal silence as if to justify these incidents.

Likewise, the Ulama had been labeled as work-shy and corrupt in front of the masses. Their income was said to be worse than that of a prostitute.

All other Deeni activities and efforts have been termed as customary. Only the current form of Dawat is regarded as Sunnat and rest of the forms are called as customary that may spread only the customs and traditions and not the true Deen.

This is despite the fact that whatever Deeni benefit we see around the whole world is directly or indirectly to the credit of Islamic seminaries or Madrasas. Maulana Ilyas sb, Maulana Yusuf sb and Maulana Inamul Hasan sb رحمة الله عليهم are also the products of these Madrasas.

Whatever religious awakening that we see in the whole world is due to the different efforts of Deen including this universal effort of Dawat.

Every segment of Deen is focused on its own work. As far as the weaknesses and shortcomings are concerned, no activity of our time is free from it due to the distance from the time of *Nabi* صلى الله عليه وسلم.

Types of workers in present scenario:

A repeated assertion of these things from the platform of Nizamuddin has made the masses work with a typical mentality and due to lack of wisdom, they are thus moving away from truth and those who uphold the truth.

This situation has made the visionary people fear that this work may become a separate cult. Because of this, the masses across the world got divided into a few groups.

A fairly large group is unable to comprehend the adverse effects of these things on the effort, and has been welcoming anything

said to them, be it right or wrong. ***This group is intoxicated with the personality cult.***

The second group is the one which understands that these things are harmful, but remains silent.

The third group is feeling suffocated by all these and has been restless.

The fourth group, oblivious to its fate, is simply sticking to the work without correcting the wrong.

The fifth group is not only sticking to it, but also advocating it, serving as its broker and trying to shove the masses into this. A dead body must only be buried; It cannot be revived by applying cream, powder, flowers and garlands.

The reasons for all these weaknesses are (a) the overrated awe of Nizamuddin and (b) the personality cult. Doctrines and system don't come from a specific place, not even from Makkah or Madinah and obviously not from Nizamuddin either. Elevating any place beyond its due status gives rise to misleading perceptions. Millions of people have been misled in this way, which can be witnessed at the tombs.

Doctrines and system are only from Allah سبحانه وتعالى and his Messenger, there is no place for personality cult in Islam. History bears witness to the fact that the biggest reason for people going astray has been the personality cult. Blind faith leads to the acceptance of right and wrong without distinction. Jews, Christians and all other misled groups are the products of this personality cult.

We are allowed to accept only what is right even from a person we respect and revere the most because no mortal can claim to be free from desires and being infallible, except the Prophets who, by virtue of the divine protection and guidance from Allah سبحانه وتعالى, spoke only the truth.

Similarly, Allah made the Sahabah the standard of truth by conferring upon them the seal of acceptance. Therefore, no other human being has the right to proclaim that the truth is only

whathe is saying. It is the need of hour that we come out of the influence of overrated awe of places and personalities and unite to understand, follow, and spread the truth in the whole world.

There is also a need to avoid the schism because division is the biggest tragedy for thisUmmah. Carrying out every work in the right manner brings Allah's pleasure and leads to Jannat.

Carrying out the right work in a wrong way, however, invites Allah's wrath and leads to Jahannum,which is the worst destination. The excuse that our words and actions were at someoneelse'sinsistence will never be accepted on the day of judgement.

Therefore every worker must spend his health, wealth, and time on the right way till his last breathalways keeping in mind the Hadees of Abu Hurairah رضى الله عنه Jahannum will be inflamed first by thosewho have spent their lives in the service of knowledge, those who spent their wealth for the noblecauses without any hesitation, each and every moment of their lives and every drop of their bloodwas for Tableegh, but having carried out all these noble works in a wrong way would lead them tosuch a fate.

We must ensure that we safeguard our own capabilities, and that of our families and the entireUmmah from going into the hands of people pursuing their selfish interests. We must try hard tomake our Akhirat better by following the path of the sincere ones, so that we may attain thepleasure of Allah سبحانه وتعالى, the Barakat in our final meeting with the Almighty, and the intercession of Rasoolullah صلى الله عليه وسلم on the day of judgment, followed by the access to Hauz-e-Kausaranddeclaration of Rasoolullah صلى الله عليه وسلم that these are my people who have carried out my mission.

The sixth and the last group is trying to correct this wrong trend by exerting all their capabilitiesand energies, even at the cost of their lives. Every possible effort has been made to rectify thiswhole situation and to protect the foundations of Nizamuddin.

Declaration of our stand:

But there has been a complete failure in this front and there is no hope of success in future as well. Now, there was an option to continue with this wrong trend, thereby supporting the wrong in place of the right just to avoid "Fitna". However, this hypocritical approach would have all our capabilities, time and wealth spent for the cause of establishment of wrong things rather than the right things in the world.

Therefore, being left with no alternative, our friends have decided to find out the ways and means of utilizing our capabilities, life and wealth and that of the entire Ummah in the right way. However, we have no intention to establish a new Markaz, or to induce fights between the workers, or to deceive the Ummah, or to start a new Jama'at altogether.

Having said that, it is just not possible to bring alive the true foundations of Nizamuddin in its present setting. Thus, keeping in mind that we are accountable before Allah سبحانه وتعالى, we have decided to keep ourselves and our brothers away from distracting words, actions, and places. We shall never give away the people and the work of our area to confusion and chaos.

Even an ordinary vehicle is not handed to an incompetent driver, as he may put the vehicle and the passenger's lives in danger. Obviously, the matter of Deen and the Akhirat of the whole Ummah is much more critical. Therefore, it is decided that we shall steer ourselves and our people into the right direction and spirit of the work InshaAllah.

Correct Foundations of the Work:

Engage yourselves and the masses in the local effort with its true spirit. Avoid making the work a routine custom. Similarly, the outside work must be done by sending Jama'at from our Masajid to the areas where the work is required. These Jama'ats must spend their time sticking to only the foundations of the effort. Clear work instructions must be given to these Jama'ats in their

respective Masajid and proper 'Karguzari' be taken when they return. This is because, despite dispatching of numerous Jama'at, 80% of areas in India are still barren بئجرج.

Foundations for local and external efforts are as follows:

The First foundation is that everyone joining the effort must be properly groomed and trained, which means that his heart should be molded towards Allah, His commandments and the Aakhirat. The entire life should be on the footprints of Rasoolullah صلى الله عليه وسلم. Everyone in the effort should develop the concern for Dawat. For this, all the individual and collective a'amals should be explained. All the prohibited actions should also be explained because doing the good and abstaining from bad are the prerequisites for self-correction.

The second foundation is to bring every Muslim brother into the environment of Masjid from the evil atmosphere of outside after explaining "Tauheed", "Risaalat" and "Aakhirat" and encourage him to go out in jamaat. Without this movement and there by seeing one's face in the mirror of Sahabah, it is not possible to realize and remove one's spiritual weaknesses.

The third foundation is that every member of this Ummah should be connected to the "A'amal-e-Dawat" in Masjid. In order to establish these foundations, one must exert all his energy and toil away so much so that Allah سبحانه وتعالى endears him.

The fourth foundation is that nothing will happen by our efforts without the will and intent of Allah سبحانه وتعالى. This can only be attained through crying and shedding tears. Therefore, every jama'at as well as the local brothers should spend a substantial portion of their nights in Namaz, du'a, crying and shedding tears because the very foundation of this effort is Dawat and Dua, but not with ignorance, forgetfulness, bad behavior and arrogance, rather with the knowledge from Nubuwwat, remembrance and attachment with Allah and sacrifices.

Sacrifice is not about being reclusive and leaving out the house and job. Instead, it is to leave one's own wishes for the sake of completing the commandments of Allah and the requirements of Dawat and also, to leave the material possessions and occupations in favor of the demands of Deen and Dawat.

This is called "Mujahadah" or sacrifice that guarantees the guidance from Allah, Halal provisions from His treasures, the easing up of difficult situations and the acceptance of prayers. This will solve our problems and the problems of the entire Ummah, just as the problems of "Sahabah" were resolved.

That is why we should spend all our efforts in understanding and explaining these foundations to all our people. Movements are just like containers and a container is valued by its contents, just as a human being is valued by his belief and actions and not by his physique.

The last thing is that we shall continue to work independently in this direction until:

(a) You and your companions attain enough integrity, capability, maturity, and accountability that this great effort demands. These qualities cannot be attained without engaging in the conventional effort at the grassroots level for a substantial period of time.

(b) Those with the true pain, worry and concern of this work find a viable mutual solution to the current situation and settle on a clear effective work setup along the lines of our three founding elders (*Maulana Ilyas sb, Maulana Yusuf sb and Maulana Inamul Hasan sb* رحمه الله عليهم) who had established the effort in the light of Quran, Hadees, lives of Sahabah and the guidance of true Ulama.

From:

(1) Maulvi Ismail, Godhra, (2) Maulvi Usman Kakosi, (3) Maulvi Abdul Rahman Mumbai, (4) Farooque Bhai, Bangalore, (5) Dr

Khalid Siddiqui, Aligarh, (6) Muhammad Muhsin Sb, Lucknow, (7) Prof. Sanaullah Sb, Aligarh, (8) Prof. Abdul Rahman Sb, Madras

C.C. to:

Maulana Yaqoob Sb, Haji Abdul Wahhab Sb & 'SHURA', Shaikh Fahad, Maulana Ibrahim Sb, Maulana Tarique Jameel Sb, Shaikh Fazil, Maulana Ahmed Lat Sb, Maulana Salimullah Khan Sb, Shaikh Gassan, Maulana Sa'ad Sb, Mufti Taqi Usmani Sb, Shaikh Umar Khatee, Maulana Zuhairul Hasan Sb, Mufti Rafi Usmani Sb, Shaikh Wisam Mufti Abul Qasim Sb, Maulana Abdul Rehman Patel Sb, Shaikh Salih Muqbil, Maulana Arshad Madni Sb, Maulana Zarwali Khan Sb, Shaikh Taha Abdul Satar, Maulana Abdul Khaliq Madrasi Sb., Maulana Rabiul Haque Sb, Shaikh Hasan Nasr, Maulana Salman Mansurpuri Sb, Wasiful Islam Sb, Shaikh Abal Qasim, Maulana Rabe Hasni Sb, Maulana Zubair Ahmed Siddiqui Sb., Shaikh Bilal, Mufti Ahmed Khanpuri Sb, Dr. Aslam Sb, Maulana Ibrahim Patni Sb, Mufti Rizvi Sb, Maulana Mehmood Madni Sb, Maulana Altafur Rahman Saha, Maulana Salman Nadwi Sb, Mufti Saeed Ahmed Sb, Mufti Saeed Sb Palanpuri, Maulana Abul Fazl, Maulana Talha Sb Saharanpuri, Maulana Hakim Kalimullah Sb, Shaikhul Hadith Maulana Yunus Sb., Maulana Hanif Jalandhri and Qari Fath Sb.

Letter no. 18

Letter from the old workers to Maulana Sa'ad sb and Ahbab-e-Jama'at-e-Tarteeb wa Tashkeel

Dated: 30th July 2016

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

To Maulana Sa'ad sb and Ahbab-e-Jama'at-e-Tarteeb wa Tashkeel,
Bangle wali Masjid 'وَقَفْنَا لِلَّهِ وَإِيَّاهُ لَمَّا يَحِبُّ وَيَرْضَى'

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Hope you are fine, it is to be requested that the local as well as foreign Jama'at be sent to our areas after proper counseling تفقد. If a Jama'at would be weak and willing to learn the effort or a strong Jama'at with a will to do the effort on the proper pattern, they will be optimally utilized by the local workers by engaging the local workers with them to stabilize the effort in their areas with their proper teaching, training and cooperation. If the incoming Jama'at being sent is of the mind of the prevailing differences, discussion of Imarat and acts of violence, you are requested not to send them to our localities. This type of Jama'at are not welcomed, nor will they be served and we will not be able to teach and train them as this is not their motive, rather they have fitna in their minds as if they are being sent for this purpose only. They are not ready to understand even after repeated pleas.

They conspire and provoke the local workers to clash against the local responsible brothers and the same is being done with the masses. This was the variety of Jama'ats being sent to this area in the recent past. If any such Jama'at will be sent to this area from now onwards we will return them with due respect with a letter of information regarding work ethics.

Therefore, it is humbly requested that the Jama'ats to be sent to our areas are dispatched only after due counseling.

May Allah ta'ala give us taufeeque to follow the footprints of Sahabah and grant us the fate as them on the Day of Judgment
آمين.

فقط والسلام

From:

- (1) Maulvi Ismail, Godhra,
- (2) Maulvi Usman Kakosi,
- (3) Maulvi Abdul Rahman Mumbai,
- (4) Farooque Bhai, Bangalore,
- (5) Dr Khalid Siddiqui, Aligarh,
- (6) Muhammad Muhsin Sb, Lucknow,
- (7) Prof. Sanaullah Sb, Aligarh,
- (8) Prof. Abdul Rahman Sb, Madras

Letter no. 19

Letter of Maulana Ibraheem sb declaring his stand

15th August 2016

باسمہ تعالیٰ

All kinds of rumors are going around regarding my return from Bangle wali Masjid, Nizamuddin to Gujarat in the evening of August 12, 2016. All these rumors are entirely baseless and contrary to the truth. Therefore, I think it is appropriate that I describe the truth myself.

1. The good image of this effort has taken a walloping and the sanctity that this effort enjoys over the years is being shattered due to all what has happened in Bangle wali Masjid, Nizamuddin from the month of Ramadan till now in the year 2016. A few days back, one such an ugly incident was witnessed by me in person too. All this has saddened and troubled the brothers all over the world, the Renowned Ulama and the spiritual elders. The current situation has affected the collectiveness of the effort badly. On the other hand, in Bangle wali Masjid, Nizamuddin, such a group has taken control who is trying to push even the wrong things as right, thus proving as an obstacle in any worthy effort of setting things right. This is a very serious and dangerous situation for the effort. There is a dire need to solve this intense problem with all seriousness. All those who think that there is no problem in Markaz at all and everything is going on normally are grossly mistaken, as this is contrary to the existing conditions and facts.

2. Despite feeling clogged, I decided to go to Bangle wali Masjid, Nizamuddin after Eid-ul-Fitr this year. Before going, I had a feeling that the problems will be solved amicably soon, InSha'Allah. So, while I was there, I talked to Molvi Sa'adSb many times directly with reference to the current scenario. But, sadly, no useful result came out. Instead, due to my stay in Nizamuddin and the participation in Mashwarah daily, it started getting propagated

that I am in agreement with the current pattern (“*Tarteeb*”) and way ahead (“*Manhaj*”) of the effort. Not expressing my perspective and viewpoint vis-à-vis the current scenario of the effort would be taken as sycophancy in Deen. Therefore, in the following, I express my viewpoint in clear words for the benefit of the brothers all over the world.

This Mubarak effort of Dawat has got its circle widened across the world. Millions of people are participating in the effort. People of different temperaments and different views are attached to this effort. It is obvious that, to take up the burden of such a vast and extensive effort, such an authentic group (jama’at) is required which has learnt from the elders well. All the brothers who are striving for deen, have the quality of fearing Allah, trustworthiness, sincerity and striving for deen must have no doubt about this jama’at. This group (jama’at) must carry the effort on with mutual consultation and collectiveness. Without this, it is very difficult to keep the effort off from disorientation and to keep the brothers united.

That’s why only, in the lifetime of Maulana Zubairul Hasan Sb R.A. itself, on the occurrence of some important Masael, I had suggested many times to add more persons from across the world to the ‘SHURA’ made by Maulana Inamul Hasan Sb رحمه الله عليه. I had presented the view that the solution to the emerging problems lies in this expansion of the ‘SHURA’ only. In the last years of his life, Hazrat Maulana Zubairul Hasan Sb رحمه الله عليه also had got ready for that. But suddenly his last time came, may Allah سبحانه و تعالى grant him forgiveness and enter him into Jannat. After the passing away of Hazrat Marhoom, with the Mashwarah of old brothers, we had sent a detailed letter to Maulana Sa’adSb, in which we had expressed our apprehensions about the current Tarteeb and Nahaj of the effort, thereby requesting to give a shape to the ‘SHURA’ as a step towards solving the problems. But, alas, nothing consequential came forth and the condition of the effort kept deteriorating.

Then, last year in November 2015, when the ‘SHURA’ got formed, in the congregation of the older brothers from across the world, I myself had requested again Maulana Sa’adSb to accept this ‘SHURA’ and said that the problems will be solved In-Shaa-Allah. But he refused to accept, because of which the effort got disturbed in the whole world and the situation became pretty alarming. Even now, in my view, the solution to the problem is in the acceptance of this ‘SHURA’ and then completing all the requirements of the effort with the collective wisdom of this ‘SHURA’.

As regards to the Nahaj and Tarteeb of the effort, it should be maintained in accordance with the previous three tenures. If there is a need for any addition or modification in the same, it should be affected only after a collective decision of the ‘SHURA’. At this time, the reason for the collectiveness being hampered is only that new things and formats are being introduced without the Mashwarah and confidence of the old brothers.

This jamat of Tableegh is bound by the Maslak of Ahlus Sunnah Wal Jama’ah (Muslims in large with Sunnah and Deen in their life) with regards to the explanation and interpretation in the matters of Deen and Shariat. Similarly, they are bounded by the Legendary (Jumhoor) Mufassirin in pronouncing the Tafseer of any Ayah of Quran-e-Kareem, Legendary (Jumhoor) Muhaddisin in pronouncing the explanation (Tashreeh) of any Hadeeth and the opinion of Legendary (Jumhoor) Fuqaha in derivations from the lives of Rasool صلى الله عليه وسلم and *Sababab* رضوان الله عليهم اجمعين. Our elders in the previous three periods remained bounded to this principle, because without this, the doors to the alterations in Deen will open up.

From the very beginning of the effort, extreme care has been taken in all the discourses. All efforts had been made to stay away from the non-authentic anecdotes and undue derivations and innovations. For this only, we have ordained to confine ourselves within the six qualities during our discourse and to follow the authentic Ulama in pronouncing the explanation of any Ayah or

Hadees. Our elders had been abstaining from contradictions, criticism, comparisons or judgments, discussions on Aqaa'id, Masaa'il and current affairs. It is one of the basic principles of this effort to abstain from criticizing or passing judgment on any religious organizations or person. However, nowadays, many of the elders are crossing these limits in their discourses, particularly in making wrongful derivations from the lives of Sahabah, excessive criticism and passing judgments on other religious organizations. I have not been agreeing with this even before and had been trying to divert the attention towards this. In my talks also, I had been trying to warn about it all, in a positive way though. However, when the limits were exceeded and people started interpreting my stay in Nizamuddin wrongly that I approve of the current state and Tarteef of the effort, thereby creating a feeling of suffocation for me in the current environment of Bangle wali Masjid, then after many days of Istikhara, I have decided to open my heart before the brothers in clear words. When the situation will improve, I shall not have the slightest hesitation in coming back again. My return to Gujarat should not be taken as being party to anyone, rather it is for the sake of protection of the effort and to save myself from sycophancy. I am also answerable in the courts of Allah. May Allah SWT only save the effort and its brothers, Ameen.

Banda Ibraheem Dewla Currently at: Dewla, Gujrat

Letter no. 20

Letter of Maulana Ibraheem sb declaring his stand

27th August 2016

باسمہ تعالیٰ

To the brothers doing effort of 'DAWAT'

In Nizamuddin, I have spent more than 15 years with Maulana Yusuf رحمة الله عليه and almost 30 years after that with Maulana Inamul Hasan رحمة الله عليه. In this long duration of 50 years, Allah has blessed me with the mubarak company of these two elders and I got numerous opportunities to spend time with them during various khurooj and regular stays of Nizamuddin. Allah s.w.t has given me the opportunity to engage in this auspicious effort of deen under the guidance and supervision of these two elders. Based on this continued involvement, I can state with utmost conviction that this effort has been de-tracked now from the path on which those elders have established the effort of deen.

Although, these two elders of ours were the unanimously accepted Ameer, but they never claimed for the Imarat, they never talked in an authoritative way. They never imposed their personal self-proclaimed view. They always abided by the Mashwarah. Today, the situation is completely upside down. There is an assertion of self-claimed Imarat and whosoever does not accept it, is being forced to accept it through various tactics. As a result, there is such a chaos in Nizamuddin that it has led to verbal arguments, curses and even situations of brutal manhandling.

Nizamuddin, which was a place for the fikr of the Ummah, a place for the self-rectification and preparation of the hereafter, from where everyone used to attain these qualities; the environment of that place has changed into backbiting, suspicion and slandering. Continuous planning is going on to defame and downplay those who are trying to bring the effort on the right track (nahj). A notion is being propagated and people are being brainwashed that

salvation is only in submission of (self-proclaimed) Ameer (no matter what your actions are afterwards). If you do not submit, or have different opinion, you will not attain salvation, regardless of your level of sincerity and sacrifice. The environment of self-rectification, preparation of hereafter and attainment of the Fikr and concern of the Ummah has vanished from Nizamuddin. In lieu of that, an environment of self-imposition, autocracy and desire for worldly benefit has been established. It is for this purpose that a system of large scale Baiat has been established. Although, the 'SHURA' established during the time of Hazratji رحمه الله عليه had unanimously decided and stopped from doing the Baiat, the written proof of which is available having the signatures of the 'SHURA' established during the time of Hazratji رحمه الله عليه.

The innovations, which were not present in the time of the two elders, which are being propagated without the Mashwarahare:

First: Dawat-Taleem-Istiqbal; it is a newly fabricated terminology, which was not present during the time of our elders. Although, its name has been changed now to tamer-e-Masjid, but the concept is same, because of which the importance of the daily door to door effort and umoomi jaula has been diminished.

Second: Curtailing the effort in khawas and various tabaqat (*special segments*) of the Ummah, which was well established in the time of previous elders. Khawas and people from different tabaqat later used to join the efforts in their local Masajid eventually. To curtail the tabaqati effort and to channelize the notion of tamer-e-Masjid, erroneous interpretations were deduced from Quran, Hadees and life of Sahabah.

Third: is Muntakhab Ahadees: Maulana Yusuf رحمه الله عليه has never even indicated, directly or indirectly, ta'aleem from this book. It is being tried to bring the collective ta'aleem of Muntakhab Ahadees by gradually replacing and vanishing the collective ta'aleem of Fazail-e -Amaal and Fazail-e-Sadaqat.

Fourth: is five a'amal of mastoorat. The brothers are being confused on a regular basis with such notions.

Whosoever does not propagate them, and in which ever place these notions are not followed are all considered against the order of Nizamuddin. Although, all these new notions are introduced by only one individual, ie. Maulvi Muhammad Sa'ad sb.

All the gatherings of Nizamuddin are being devoted for the propagation of these notions. Nizamuddin has been taken over by a new group of people who have not had the privilege of the company of our elders and they are daily confusing the mind-set of the brothers. They say that do not listen to the responsible brothers of your province/Halaqa, as they are not propagating the current tarteeb of Nizamuddin. Even the Jama'ats are given guidelines to propagate the new tarteefs. That is the reason that the hidayah in Nizamuddin and the Ijtimaat are decided only for those who explain these new notions. This has led to division of hearts in every place and two mind sets are being developed. The brothers who are new in the work think that their area elders are not following the tarteeb of Nizamuddin. The old workers are in the dilemma of how to run the new tarteefs which are not even decided by Mashwarah, but also through which the effort deviates from the foundation and gets de-tracked from the correct pattern (*nahaj*). Everywhere there is division, chaos and confusion. Fikr of hereafter, worry and concern of deen and Ummah, self-rectification and the aspect of tarbiyat (*upbringing*) which were the soul of this effort are being vanished.

Currently, Maulvi Sa'ad sb. is being surrounded by such a group which never had the company (*Subbat*) of the elders. For their personal benefit, this group appreciates every notion of Maulvi Sa'adsb and keeps him in this misunderstanding that whatever he has understood the effort, no elders in the past or present have understood it. When Maulvi Sa'adsb explains these new notions, he says that I am explaining you these notions from Quran, Hadees and Seerah and want to bring the effort on Quran, Hadees and Seerat. Does it mean that whatever effort was deduced by our elders was not from Quran, Hadees and Seerat?

Nowadays, the bayans are full of pointing fingers, criticism, downplaying, authoritative tone, deductions and new explanations, which are against the pattern of our elders. Everyday a new notion is introduced. Scholars (*Ulama*) and Mashaikh are astonished and worried that what is happening? If the same direction of the effort persists, the time is not too far when the scholars (*Ulama*) will be against this effort and the people having serious concern for Ummah will be alienated from this effort.

In the month of November 2015, in the presence of all the old workers of the world, the ‘SHURA’ established during the time of Hazratji رحمة الله عليه was completed to safeguard the collectiveness (*ijtimaiyat*) and the nahaj of the work. I was present at that time, but I am surprised that why Maulvi Sa’adsb has denied it, and I could not understand any valid reason for his denial.

There is no Islamic institution, either educational or in any way related to Muslim community or any collective effort for the muslim Ummah which will be functioning nor can be functional without the supervision, guidance and mentorship of a ‘SHURA’. It is a very critical and dangerous situation to handover such a vast effort to a single individual to operate this benign effort according to his own will. No one in this world is free from the natural weakness and the ill effects of the nafs. Most probably, it was due to this fact that Maulana Muhammed Ilyas Sb رحمة الله عليه has stated that, “In the future, this effort will function under the supervision of a ‘SHURA’” (*reference: “last letters Maulana Ilyas R.A” by Maulana Abul Hasan Ali Nadwi رحمة الله عليه*).

I am writing this letter due to the responsibility and the fear of reckoning from Allah. May Allah سبحانه وتعالى give us taufeeq to do the effort on the pattern of our elders and save us from following the innovations in the effort. Ameen.

Ma’as-Salam,

Banda Muhammed Yaqub

Letter no. 21

Letter of Maulana Ahmad Lat sb declaring his stand

(The following was written by Maulana Ahmad Lat sb at the end of the letter of Haẓrat Maulana Ibraheem sb declaring his stand)

August 28rd, 2016

Monday August 15th, 2016

After the above letter of Maulana Ibraheem Sb, many brothers from India and abroad have enquired about my stand on this issue. Afterwards, Maulana Yaqoob Sb has also expressed his stand. In this context, I want to humbly state that I completely agree with the views of Maulana Ibraheem Sb and Maulana Yaqoob Sb. The current situation of Bangle wali Masjid can only be rectified through incorporation of the suggestions of both these elders.

Banda Ahmad Lat *(Currently at: Surat)* August 28th, 2016

Letter no. 22

Proceedings of effort of rectification of Arab brothers

Dated: 17th October 2016

بسم الله الرحمن الرحيم

Our Respectful Elders of India, Pakistan and Bangladesh: حفظكم الله:
السلام عليكم ورحمة الله وبركاته
الحمد لله رب العالمين والصلوة والسلام على اشرف الانبياء والمرسلين سيدنا وحبينا محمد وعلى
آله وصحبه اجمعين. وبعد!

We received a phone call from Sheikh Abdul Wahhab of Raiwind, requesting us to go to Nizamuddin Markaz to reconcile the different views of our elders (Maulana Ibrahim, Maulana Ahmad

Lat, Maulana Yaqoob, Maulana Ismail, brother Farooque, Professors Abdurrahman, Sanullah, and Khalid Siddiqi حفظهم الله جميعاً on the one hand and Maulana Sa'ads on the other hand. This request was made on the basis of the fights and bloodshed that took place in Nizamuddin last Ramadan. As a result, 8 elders had left the Markaz and went back to their villages.

On this basis we took the following steps:

I. After Eidul-Fitr:

1) We travelled to India and went to Nizamuddin and met Maulana Sa'ad and offered to act as mediators between him and the other elders as to bring the different opinions together. So, he warmly welcomed the idea and said, "You have come as a Nusrat from Allah Ta'ala". He further explained that whatever you heard of bloodshed and fights which happened in Ramadan was done by another group that was trying to cause fitnah in the Markaz and they were not from among the people of Tableegh. We did not comment on this although we were surprised about how these people dare to enter the Markaz and why should they beat some group and not the other and why they had chosen this particular time. Nevertheless, we kept quiet.

2) We visited Mawlana Ibrahim, Mawlana Ahmed Laat, Mawlana Ismail, brother Farooq and the rest of elders, and we found them grieved and in a state of sorrow for the incidents that happened in Ramadan, and for the present situation of the Markaz. They also informed us that they have tried to convince Sheikh Sa'ad to come back to the same pattern that our previous elders were following. They welcomed our efforts of reconciliation. However, they suggested that we start these meetings after Hajj because these matters need several sessions and the time for the Haj journey was close.

3) We informed Sheikh Sa'ad and the other elders that these meetings will start after Hajj and everybody agreed on that.

II. During Hajj Time:

1) We met Sheikh Sa'ad four different times at Makkah Mukarramah, Madinah Munawwarah and Mina and we agreed with him to assign the 15th of October 2016 to be the date of the first session and that we will come to India two days earlier to prepare for these sessions and make the agenda of these meetings with the agreement of all the elders.

2) We requested Ml Sa'ad to allow us to make a Jamat that is made of 6 Arab Old Workers from Makkah Mukarramah and Madinah Munawwarah to be the mediation Jama'at for these reconciliation meetings. And we submitted these 6 names to Ml Sa'ad in a written letter and all the elders including Maulana Sa'ad agreed to these names.

3) At this time there was a rumor that Ml Ibraheem left the Markaz just because of his health condition, and that he will come back to the Markaz after Hajj. So, he wrote a letter to emphasize that indeed he has left the Markaz only because he does not agree with the present situation of Nizamuddin and it is not in line with what Maulana Ilyas رحمه الله عليه, Maulana Yusuf رحمه الله عليه and Maulana Inamul Hasan رحمه الله عليه were doing. So, some people claimed that it is a fabricated message. And thereafter, it was clear

that Ml Ibraheem left the Markaz due to these differences and that he has started teaching Bukhari Shareef in Gujarat.

4) In our discussion with Ml Sa'ad at Hajj time he mentioned that the 'FAISAL' should be one only, either himself or Ml Ibraheem. However, the Mewat and UP people will not agree to have Ml Ibraheem. We have requested Ml Sa'ad to postpone discussion of these issues until we meet in India on 15th October 2016 and he agreed on that.

III. After Haj:

1) We have received warnings from different brothers that there is a threat if we go to Nizamuddin and we were told that we should protect ourselves and that Ml Sa'ad will not meet us, but they did not tell us the source of this rumor.

2) We decided to make Tawakkul on Allah Ta'ala and go to India on the 12th of October 2016 as per our agreement. However, two of our brothers from our jama'at could not come with us due to their own personal matters. So, we were four persons that went.

3) We started our journey to India at the given date and decided to rent a place outside of Nizamuddin Markaz and not to stay with either side or even close to either of them so everybody will know that we have a neutral position.

4) On the next day we visited Ml Sa'ad in Markaz, but he did not meet us with a smile nor with a happy face and when we asked him to assign time for meetings, his face turned reddish and he started shouting at us in front of everyone saying, "Why did you come? Why do you interfere in the matters of Nizamuddin? These things are above your level." So, we told him we came as per our agreement with you in Hijaz. He then said, "This matter is over, we have no problem at all here and the work is going on in the required manner and you should go to those who left the Markaz and tell them that they are in need of the Markaz and they should return and participate in the A'maal."

5) Therefore, we decided to make some mediators between MlSa'ad and us, so we have chosen some people who are close to him as follows:

a) We spoke to Mufti Shahzad who is one of the responsible people in the Markaz nowadays. We explained to him the seriousness of this matter and that it will break the work of the whole Ummah because each one of these elders has his own followers and we have to try to solve this dispute amongst the elders as soon as possible. So, he said that he will try, but he did not get back to us, so we called him, and he said I will ask Ml Sa'ad and get back to you. He then called us and asked us to meet with him after Fajr at our place, so we agreed to meet him rather at a Masjid, and we will mention the details of this meeting later.

b) We spoke to a person from Delhi who is very close to Ml Sa'ad and asked him to talk to Ml Sa'ad on our behalf and he did so, and Ml Sa'ad told him that they may come to Markaz and eat on the general Sufrah only, and the Markaz is open to those who want to join the A'amal with everyone. This brother then told Ml Sa'ad that these people have come to India with an appointment to sit with you and talk about this matter, so he disagreed saying, "you will be responsible for their coming and if they ever open the topic I will be upset and my voice will become loud and if that happens this Markaz will be full of Mewatis within one hour, and these people will not be able to leave my room, let alone leaving the Markaz." This shocked us keeping in mind what Ml Sa'ad previously told us after Eidul-Fitr that those causing Fitna were another troublemaking group and now being threatened ourselves with Mewatis that will fill the Markaz and we will not be allowed to leave his room!!! And we were wondering can such threats be given in the Tableegh Markaz???

6) When we realized that these efforts did not succeed, and the elders who came from far places as we promised them at Hajj time have been waiting for the last two days, we sent a letter to Ml Sa'ad explaining that these elders have come with previous appointment and they are waiting for his decision on when and

where to meet them so as to bring the different views together. In the letter we wrote the following: *(Based on your consent at Hajj time to the letter submitted to you regarding the meeting with the elders of India on the 15th of October 2016 as so to bring together the different views, we would like to inform you that these elders have come to Delhi for this meeting and they are willing to sit with you. Therefore, we request you to please assign the time and place for this meeting and they will be waiting till tomorrow evening, otherwise, they will go back to their towns. Finally, we ask Allah Ta'ala to bring Khair on your hands and unite the Ummah through you.)*

7) After this letter, we received a call from Mufti Shahzad saying that he wants to meet us at our place, so we told him that we rather meet in a Masjid located in the middle of the distance between us and them. The next morning three brothers came to meet us at the Masjid; Mufti Shahzad, Br Mursaleen and Br Mushtaq and when we met them the answer was that you are welcome to join the A'amal of Markaz and it is open to all. So, we then informed the Mashaikh that Ml Sa'ad does not want to meet them and that they may leave.

8) After Zuhr Sala'at of the same day a police officer came to our residence carrying photocopies of our passports and started asking questions, so the manager of our residence called the police station to know the reason for their investigation and the answer was that they received an unknown call on the antiterrorism number warning them about suspicious Arabs at this address!!!

9) We made Mashwarah to see if there is anything left that we can offer, and when we realized that there is nothing we can do, we returned back to Makkah Mukarramah and Madinah Munawwarah the same day.

10) Before leaving India we wrote a letter to Ml Sa'ad saying that we are ready to be mediators for the reconciliation at any time he wishes. The translation of the letter follows:

We wish to inform your respected self that we fully appreciate your honored family which Allah Taala has used as a means of

reviving the effort of Rasulallah ﷺ in the entire world. On this basis we love you and your entire family. And we ask Allah Ta'ala to give you Taufeeq of that which He loves, and which pleases Him.

We were hoping to sit with you trying to bring together your views and the views of the other Mashaikh to a common ground thereby saving the Ummah from splitting up and falling into dispute. And this was not merely our own suggestion; rather it was according to your personal consent before Hajj and during Hajj time.

Although we were severely shocked by your refusal to sit with us after your being so eager for this meeting during Haj time, yet we worked hard to gather the Mashaikh for the meeting to bring the different opinions together and we were more surprised when you have refused to sit with your colleagues in this noble work of 'DAWAT' and they are the elders of Nizamuddin.

Despite all of that, your love and respect are still in our hearts and we ask Allah Ta'ala to guide us all to bring the hearts together and to what He loves and what pleases Him.

We had a desire to visit you and sit with you. However, we were surprised that we received a warning that if you visit Ml Sa'ad do not discuss with him these matters otherwise he will be upset and if he is upset his voice will become loud, and the Mewaties will come and you will not be able to leave neither the Markaz nor his room. So, we made Mashwarah amongst ourselves that the situation is unstable now and it is not possible to visit you at this time.

Despite all of that, we would like to inform you that we still love you and not coming to the Markaz does not mean that we are angry rather we feel so sad and sorry that things reached to this level.

May Allah Ta'ala give us all Taufeeq to do that which brings the hearts of the Ummah together.

Finally, we are willing to come back and make the proper environment for these meetings between you and the Mashaikh to take place at any time and whenever you instruct us.
(End of letter)

We ask Allah Ta'ala to forgive us and the whole Ummah of all of our sins, minor and major and accept our repentance and not deprive us from this great work nor from the unity of hearts. Verily He is the Most Generous.

Makkah Mukarramah – Madinah Munawwarah

On behalf of the Reconciliation Jamat,

Ghassan and Fazil

16 Muharram 1438/ 17 October 2016

Part-4

Letters from elders to safeguard of holy cause

Explanatory note

This part includes 7 letters, which are described here:

Letter No.23: Nine out of thirteen members of the ‘SHURA, assembled in Raiwind Ijtima 4-13th November 2016. Apart from them a delegation from Nizamuddin, comprising of 12 individuals also attended the same. But Maulana Sa’ad sb himself did not come. Respected Haji sb gave a sermon after Maghrib prayers on 6th November 2016 after first phase of Ijtima in a gathering of responsible brothers of various countries. Later on, the members of ‘SHURA’ opined that these points should be conveyed to Maulana Sa’ad sb in a written format. Therefore the members of ‘SHURA’ prepared a write up on the next day, dated: 7th November 2016. An emissary was sent to request Maulana Sa’ad sb to participate in the Ijtima but to no avail.

Letter No.24: Some remedial measures were recommended by the members of Shura for the safeguard of the effort and to avoid any further confusion in the prevailing scenario with mutual consultation. They sent these points which were conveyed to all workers and responsible brothers of the world in written with their signatures.

Letter No.25: On the occasion of Raiwind Ijtima from 15- 19th March 2017, the old workers of the world frequently asked AKABIREEN regarding:

1. What was the motive of the ‘SHURA’ formed by Hazratji Maulana Inamul Hasan sb in his life and how did it come into existence?
2. How was the ‘SHURA’ completed in Raiwind Ijtima 2015?
3. Why did the elders of India leave Nizamuddin?

By Mashwarah a meeting was called with these responsible old workers to answer these queries on 18th March 2017 and the proceedings of that meeting are available in letter no 25.

Letter No.26-27: These two holy letters were written by Haji Abdul Wahhab sb, inviting the old workers to be steadfast on some important A'amal with reference to the current scenario.

Letter No.28: The members of 'SHURA' gathered on the occasion of Raiwind Ijtima from 2-12 November 2017. On this occasion it was requested from the workers of many countries that they might be enlightened with the true spirit of the effort. Therefore, an explanatory note was prepared by the members of the 'SHURA' with their signatures after the first phase of Ijtima On 5th November 2017 on the issues of various countries and the same was read in the morning on next day(6th November).

Letter No.29: At the conclusion of Raiwind Ijtima of old workers from 15-18th March 2018, some responsible workers of various countries wanted to know the reasons of the differences and their solution.

In this context, after due discussions the members of 'SHURA' in consultation with some important elders of India and Pakistan prepared a write up as letter No. 29.

Letter no. 23

The letter of Alami 'SHURA' to Maulana Sa'ad sb on the occasion of Raiwind Ijtima (November 2016)

6th Safar, 1438 - 7th Nov2016

بسم الله الرحمن الرحيم

My dear Muhammad Sa'ad Sallamahu والسلام عليكم ورحمة الله وبركاته

By virtue of the blessings of Allah Ta'ala, we hope that you will be fine.

Yesterday, Nov 6, 2016, after Maghrib, respected Haji Abdul Wahhab Sb spoke in the gathering of responsible brothers of the countries. He invited the attention of the workers towards visiting Nizamuddin. Along with that, he drew their attention towards the following important matters.

1. In the Mashwarah that took place in Nizamuddin after the demise of Maulana Inamul Hasan sb, the complete 'SHURA' of Hazratji had the consensus that this work will be carried on with the Mashwarah and there will not be any Ameer. Furthermore, that there will be no Bai'at in Nizamuddin.
2. On the occasion of previous Ijtima in Nov 2015, I have completed the 'SHURA' with the Mashwarah of brothers and signed it after reciting "Allahumma khir lee wakhtar lee اللهم خلى واخترلى 101 times.
3. Only such (new) practices will be introduced (in the work) on which there is consensus of the complete 'SHURA'.
4. In the time of Maulana Yusuf sb رحمه الله عليه, when the brothers from different countries brought their problems, Maulana Yusuf رحمه الله عليه used to say, "Some of our Mashwarah brothers are in Makkah Mukarramah, some in Madinah Munawwarah and some in Pakistan, we shall take up these points in Mashwarah when we get together.

In the time of Maulana Inamul Hasan رحمه الله عليه, the brothers of the countries were told to write their problems to Nizamuddin and send a copy to Raiwind. Maulana Inamul Hasan رحمه الله عليه used to

take decision only after taking our opinion. Now, the brothers from India never care of taking any opinion from us. We have been patient over it for years and also making istighfar.

With the advices of Haji Sb, it is clear that the work has to be done on the pattern of the elders. There should be no addition or modification without the consensus of the 'SHURA'.

There should be your (Maulana Sa'ad Sb's) signature on the letter related to the completion of 'SHURA'.

As per the previous letter of Haji Sb, dated January 4, 2016, 5 brothers included in the 'SHURA' belonging to Nizamuddin shall act as 'FAISAL' by rotation in taking decisions on the matters pertaining to Nizamuddin.

On the above points, there is a consensus of the 9 brothers of 'SHURA' present here. If you (Maulana Sa'ad) also accept it (SHURA), they are gladly prepared to come to Nizamuddin.

Insha-Allah, carrying this work forward in the way explained above will lead to mutual love and unity. May Allah Ta'ala accept all of us and give us the Taufeeq to carry on this work according to his pleasure. Ameen.

Signed by:

1. Haji Muhammad Abdul Wahab
2. Maulana Ibrahim Devla
3. Maulana Muhammad Yaqoob
4. Maulana Ahmad Lat
5. Maulana Nazr ur Rahman
6. Maulana Abdur Rahman
7. Maulana Ubaidullah Khursheed
8. Maulana Muhammad Zuhairul Hasan
9. Maulana Ziya ul Haq

Haji sb further said that the brothers of Nizamuddin and Raiwind should cry profusely before Allah سبحانه وتعالى in their supplications.

Letter no. 24

The letter of Alami 'SHURA' to the responsible brothers of various countries on the occasion of Raiwind Ijtima (November 2016)

Dated: 13th November 2016

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By the Grace of Allah ta'ala, the nine elders of the Shura gathered from 4- 13th November, on the occasion of the Raiwind Ijtima. They considered that the following would be useful in promoting this noble effort in the entire Ummat of Muhammad ﷺ, and practically engaging every individual of this Ummat in this effort.

It is very important to maintain the pattern that preserves the fundamentals and the principles of the work on which Maulana Ilyas Sb, Maulana Yusuf Sb and Maulana Inamul Hasan Sb founded the work and carried it on, and which led to the ways of effort on which the hearts of the Ummat were united.

The elders of the 'SHURA' advised the following points to be necessary and beneficial when the responsible brothers of various countries enquired regarding certain difficulties they were facing while working in the present situation (*of differences of opinion*):

1. The matters regarding the work in various countries should only be taken up when most of the elders of 'SHURA' are present. Currently such occasions arise during the Raiwind Ijtima and the Tongi Ijtima.
2. Instead of putting these matters to an individual of this 'SHURA' these should be presented collectively before the entire 'SHURA' and in case of differences, the majority decision should prevail.
3. It is very important for brothers working in various countries to spend their annual time in this environment (of India, Pakistan and Bangladesh). For this purpose, it was decided that the brothers in various countries should spend their yearly time one

year in their own countries, the next in these three countries, and the third year in other countries (*as per Mashwarah*).

The gatherings of responsible brothers from various countries at Nizamuddin every other year were started due to the illness of Maulana Inamul-Hasan Sb which is now no longer needed. Instead, it is more useful that the brothers spend their time in this environment according to the three-yearly program described above.

4. In order to bring the work on correct and strong pattern, it should be tried that each Masjid takes out the complete jama'at of their own Masjid. The responsible brothers of various countries should send the kawaif of their jama'ats to the 'SHURA' and the jama'ats should be sent only when the 'SHURA' agrees to it. The routes for these jama'ats should be taken from the responsible brothers of the respective countries to which these jama'ats are being sent.

5. When there is need of immediate response to matters arising during the year, the responsible brothers should consult the members of the 'SHURA'.

6. Similarly, the 'SHURA' should be contacted whenever there is a need to decide the dates for Ijtimaat and Jors in their respective countries.

7. Likewise, for demanding the jama'ats from India, Pakistan and Bangladesh to attend the country Jors and Ijtimaat, the Shura should be contacted.

8. In future, the letters regarding the matters arising in the countries should be addressed only to these elders and a copy should be sent to Raiwind.

May Allah grant us the best guidance in all the matters and accept these efforts as means for the guidance of the entire Ummat. آمين

Signed by:

1. Haji Muhammad Abdul Wahhab Sahib

2. Maulana Ibrahim Dewla Sahib
3. Maulana Muhammad Yaqub Sahib
4. Maulana Ahmad Lat Sahib
5. Maulana Zuhairul Hasan Sahib
6. Maulana Nazrul Rahman Sahib
7. Maulana Abdul Rahman Sahib
8. Maulana Ubaidullah Khursheed Sahib
9. Maulana Ziaul Haq Sahib

Letter no. 25

Proceedings of an important meeting of Jor of old worker in Raiwind (March 2017)

Dated: 18th March 2017

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By the Grace of Allah ta'ala about more than 3000 brothers from 78 countries, attended the Jor of old workers in Raiwind from 15-19th March 2017. A large number of attendees were the old workers. The 'SHURA' of 27 countries were also present. Different brothers were asking individually to each other about the 'SHURA' formed by Hazratji عليه رحمة الله. It was decided by Mashwarah that a brief account of the pattern should be presented in front of the masses, instead of answering individually.

For this purpose, a meeting with the responsible persons was scheduled to be held on 18th March 2017 after Isha prayer. In this meeting Maulana Yaqoob sb, Maulana Ibraheem sb, Maulana Ahmad Lat sb, Maulana Zuhairul Hasan sb, Maulana Ehsanul Haque sb, Maulana Nazrur Rahman sb, Maulana Abdur Rahman sb, Maulana Ubaidullah Khursheed sb, Maulana Ziaul Haque sb, Maulana Ismail Godhra sb, Dr Khalid Siddiqui, Dr Sanaullah sb and Bhai Farooque sb along with the Ulama, old workers and the 'SHURA' of Pakistan gathered. Bhai Farooque sb explained the back ground of 'SHURA' of Hazratji and its completion in detail.

An important question asked by brothers from different countries was that; why they left Nizamuddin? Since, the reason for leaving Nizamuddin has already been written by these elders, it was decided by Mashwarah that these letters should be read out to the masses in front of them.

Therefore, Dr Sanaullah sb read out the letters of Maulana Yaqoob sb, Maulana Ibraheem sb and Maulana Ahmad Lat sb as per the decision of Mashwarah.

Lastly, Maulana Ibraheem sb said that "This work is a trust (امانت) of Allah and every individual is responsible to do this effort,

spread and to safeguard the work so that the work could reach to the generations in a correct manner. It is the right of this noble cause. Once Hazrat Ali رضى الله عنه asked Rasoolullah صلى الله عليه وسلم O' Rasoolullah this work will remain functional after you and the demands and problems may arise due to this effort. If we do not find the solutions of those issues in the Quran or Hadees then how shall we resolve them? Rasoolullah replied "Collect pious and righteous people and make Mashwarah with them and act accordingly. Do not rely on the statement of a single person."

Therefore, by the grace of Allah we have old workers, responsible brothers who have spent their lives, they are punctual and all of us should act collectively and follow the pattern which was advised by Rasoolullah, صلى الله عليه وسلم the pattern of Mashwarah, which is a precious sunnat. It is such a sunnat through which the capabilities of Ummat are used on Haque. There will be those who will give their opinions. Those who cannot express, their opinions will be taken for their encouragement. This is the best sunnat way to unite the hearts and utilize their capabilities for the effort.

Rasoolullah صلى الله عليه وسلم and Sahabah were very particular to Mashwarah during their periods. Rasoolullah صلى الله عليه وسلم used to have Mashwarah with his companions. What your opinion is? This is the real approach that the effort of Ummat is carried on through Mashwarah. When Mashwarah is established, it will be very easy to find out the solutions of all the issues. Who should be 'FAISAL'? Who should be responsible? Who should go? All these matters can be resolved through Mashwarah only. This is a request to all you brothers that give deserved importance to Mashwarah, make the jama'at of Mashwarah and stick yourself to Mashwarah and do this effort with the belief that this is a trust."

Letter no. 26

A blessed write up of Haji Abdul Wahhab sb to all the workers of Tableegh

Dated: 7th August 2017

بسم الله الرحمن الرحيم

Respected brothers وفقنا الله واياكم لما يحب ويرضى

السلام عليكم ورحمة الله وبركاته

Hope all of you would be fine and would have been advising others towards the great and pious effort of Deen with a great sense of affection for this effort in your hearts. May Almighty accept all your efforts to spread Deen in the whole world. آمين

Hazrat Maulana Yusuf sb رحمه الله عليه used to say that if even a small fragment of our sacrifice and effort matches with the effort of Hazrat Ibraheem عليه السلام, Hazrat Muhammad صلى الله عليه وسلم and Sahabah-e-Kiram رضوان الله عليهم اجمعين Allah سبحانه وتعالى will treat it equal to the size of a sun. Therefore, every worker must strive hard that their effort becomes a copy of the effort of prophet صلى الله عليه وسلم from outside as well from within. Although it is possible only from outside and impossible from within, but we can reap the rewards by having an intention of the same. Therefore, the brothers should increase their effort and sacrifices with sincerity and Usool. As a result of which Allah جل شانہ will abolish the personal differences and the helps from Allah سبحانه وتعالى which are promised on collective effort واعتصموا بحبل الله جميعا ولا تفرقوا will be bestowed upon us and the Hidayat from Allah سبحانه وتعالى will come for the whole mankind.

Everyone must pray and every single boy, girl, ladies and gents should consider themselves to be responsible for the effort of Huzoor-e-Aqdas صلى الله عليه وسلم. If these efforts are done with the sense of responsibility of whole mankind, it will have its effects of the work globally and it will prepare masses to accept Hidayat. Everybody should mind salam to each other and establish as a custom, it will remove the impurities from their heart and will

result into affection for each other. Hazrat Maulana Ilyas sb said that “ After the love for Allah the love for a muslim is the best virtue. It is mandatory to love a muslim as he is a follower of ‘Islam’ even if he is indulged in bad activities. In the prevailing scenario all brothers should be particular in two du’as, individually as well as at the house hold level:

١- ربنا لاتزغ قلوبنا بعد از هديتنا و هب لنا من لدنك رحمة ج انك انت الوهاب.

٢- اللهم ارنا الحق حقا وارزقنا اتباعه وارنا لا باطل باطلا وارزقنا اجتنابه.

There should be plenty of Istighfar and durood Shareef. Every man and woman should recite durood Shareef every time and everywhere. Insha’ Allah all the locality will be filled up with the blessings of Allah سبحانه وتعالى

May Allah ta’ala grant us taufeeque to indulge in this great and noble cause, the way he wants us to be. آمين

It will be appreciable if the same is being conveyed to the masses in the Mashwarah of Tuesday and Friday night/Sunday night.

فقط والسلام

Bandah Abdul Wahhab

Letter no. 27

2nd blessed write up of Haji Abdul Wahhab sb to all the workers of Tableegh

Respected brothers وفقنا الله واياكم لما يحب ويرضى

السلام عليكم ورحمة الله وبركاته

Hope all of you would be fine by the grace of Almighty and would have been trying your best for this noble effort round the clock. May Almighty accept all your efforts to spread Deen in the whole world. آمين

As being said by Rasoolullah صلى الله عليه وسلم this that the Muslims of the entire world are like a single body. So when any part of the body hurts, the whole body is affected by that pain. Muslims all over the world are going through various kinds of difficulties. The entire ummah should be concerned about this and they should help their brothers through their effort and d'ua. Allah's help comes proportionate to the responsibility that one takes upon himself. Thus when the entire ummah sees itself as responsible for the work of the Prophet صلى الله عليه وسلم for the entire world, Allah will send down His help in the same measure.

Hazrat Maulana Yusuf sb used to say that when an Ummat loses its faith and the practices become faulty, it results into floods, earth quacks, wars and the economies are shattered. The Ummat is facing the same these days. The decisions are for the misdoings of the entire Ummat and the problems are not confined to the areas of these malpractices only. Sometime the results are seen in one locality, and sometimes in the other, in the same manner as the eruptions in the body may be seen anywhere in case of septicemia. Therefore, with the efforts of rectifying the faith and Amal in every locality, attentions should be invited towards Istighfar, crying in the night and du'a that O' Allah forgive our sins which have resulted into imperfect faith and A'amal of the Ummat. We seek your pardon on behalf of whole Ummat. Please forgive the whole of the Ummat and mold the hearts of all the mankind towards your unparalleled self so that we can avoid the difficulties

and problems of this world and the life hereafter. One should pray tirelessly while increasing his effort and sacrifices. Everything will be fine with the mercy of Allah ta'ala. Salam to all brothers and requests for prayers. فقط والسلام

Bandah Abdul Wahhab عفى عنه Dated: 5th September 2017

Letter no. 28

Clarification from the 'SHURA' to the brothers of various countries while they presented their Umoor before the Elders in Raiwind Itjima on 5/11/17

1. Ta'leem

Maulana Muhammad Yusuf Sabib رحمه الله عليه got it written that only the following books will be read during ta'leem. From "Fazail A'maal" of Sheikhul Hadees Maulana Muhammad Zakariyya رحمه الله عليه the booklets of "Hikayat Sahabah", "Fazail of Quran", "Fazail of Salaat", "Fazail of Tableegh", "Fazail of zikr", both parts of "Fazail of Sadaqaat", and "Fazail of Hajj" and "Fazail of Ramazan" during Haj and Ramadan, and the book "Muslim Degeneration and Its Only Remedy" by Maulana Ihtisham ul-Hasan. The translations of these books will be read in the other languages. For the Arabs, "Riyad al-Saliheen", "Eight Selected Chapters of Mishkaat al-Masaabeeh", "Hayat al-Sahabah" and "Al-Adab al-Mufrad" are prescribed.

2. The Halaqa of Ta'leem at Home

Along with the Halaqa of ta'a'leem in Masjid, there should also be daily ta'a'leem at home so that women get motivated to perform a'maal and then they ask masa'il from Ulama through their men folk so that they could spend their 24 hours life according to deen. Along with ta'a'leem often there should also be muzakirah of six points so that each individual in the house becomes a da'ee.

3. Daily effort

Make small jama'ats and reach every home to meet the brothers of your locality and persuade them to go out in the path of Allah by making muzakirah of Imaan, and Aakhirat and explaining to them the importance of Dawat. Also, they should persuade them to participate in the effort of Dawat being carried out in the locality from the Masjid.

4. How long should the jama'ats stay in a Masjid during their outings:

The brothers of jama'at who have come out in the path of Allah and the local brothers should mutually make program to make effort in the locality. In general, a jama'at should not stay in a Masjid for more than three or four days.

5. Weekly Shabguzari

The Jama'ats of the Masajid should gather together with their beddings and food from Asr to Ishraq. They should bring the brothers on whom the effort was made and as such try to fulfill the demands of the effort.

6. Tarteef of yearly outings for the countries

Each brother should spend his annual time one year in his own country, another year in India, Pakistan or Bangladesh, and the third year in other countries according to taqaza.

7. Muzakira with ladies doing the effort of deen

Once or twice a year, the brothers of the city/Halaqa may have a mudhakira for a few hours with ladies who have spent time in the path of Allah for forty days and ten/fifteen days.

8. In Itjimas and Jors taking place in various countries, the local responsible brother should be made the faysal for the Mashwarah. Jamaats from India, Pakistan and Bangladesh participating in these gatherings may express their opinions.

Signed by:

(1) Haji Abdul Wahhab, (2) Maulana Ibrahim Dewla, (3) Maulana Muhammad Ya'qoob, (4) Maulana Ahmad Lat, (5) Maulana Muhammad Zuhairul Hasan, (6) Maulana Nazrur Rahman, (7) Maulana Ubaidullah Khursheed, (8) Maulana Ziaul Haque

Letter no. 29

An explanatory write up of the elders of Indo-Pak regarding the reasons of difference and their remedies

2nd March 2018, 20 Rajab, 1439

Brothers of many countries have asked the reasons for the current difference of opinion regarding the work of 'DAWAT' and for the solution to it. The solution rests on one individual.

1. Maulana Muhammad Sa'ad should accept the 'SHURA' in the presence of the entire 'SHURA' and accept that the brothers of the 'SHURA' will take turns in being 'FAISAL'.

2. The work should remain on the manner that the three elders of the work (Maulana Muhammad Ilyas رحمه الله عليه, Maulana Muhammad Yusuf رحمه الله عليه, Maulana Inamul Hasan رحمه الله عليه) described and implemented in practice. That Maulana Muhammad Sa'ad should not start any new way of working without agreement of the 'SHURA', and that he should stop those new things that he has already started without agreement of the 'SHURA'.

3. Maulana Muhammad Sa'ad should stop saying those things that the elders of Deoband have objected to, and that he should refrain from saying things of this sort.

He should do whatever it takes to satisfy the elders of Deoband.

Signed by:

1. Respected Haji Abdul Wahhab sb (R.A.),
2. Maulana Ibrahim sb,
3. Maulana Zuhairul Hasan,
4. Maulana Abdurrahman Raviana
5. Maulana Ubaidullah Khursheed,
6. Maulana Abdur Rahman (Raiwind),
7. Brother Hashmat Ali,

8. Chaudhari Muhammad Rafiq,
9. Mian Muhammad Anwar,
10. Brother Irshad Ahmad,
11. Brother Fida Muhammad Paracha
12. Professor Muhammad Shahid,
13. Maulana Muhammad Yaqoob,
14. Maulana Ahmad Lat,
15. Maulana Nazr-ur-Rahman,
16. Maulana Ziaul Haqsb,
17. Maulana Muhammad Usman Kakosi,
18. Maulana Muhammad Ihsanul Haque,
19. Maulana Muhammad Ahmad Batlah,
20. Dr Ruhullah,
21. Brother Babar Jawed,
22. Brother Bakht Munir,
23. Brother Sultan Iqbal,
24. Dr Naushad Baig,
25. Brother Muhammad Ali,
26. Dr Manzoor Ahmad

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**Four Important Malfoozat (Anecdotes) of Hadhratji
Maulana Mohammad Ilyas sb r.a.**

Hadhratji Maulana Mohammad Ilyas sb r.a. said, “In our this effort, along with the sincerity of intention (Ikhlas) and with the essence of truth worthiness, unity and mutual mashwarah (شورئى بينهم) (i.e. working together with mutual mashwarah) is very much required and without it, there is a massive danger.”
(Malfooz #165, compiled by Manzoor Nomani sb. r.a.)

Addressing few of his day-to-day confidantes, Hadhratji Maulana Mohammad Ilyas sb r.a. Once said, “Hadhrat Umar Farooq ra used to tell Hadhrat AbuUbaidah ra and Hadhrat Muath ra that “I am not independent from your surveillance,” I also request to all of you to keep an eye on my conditions and where ever it is required to draw my attention, please do point it out.”
(Malfooz #166, compiled by Manzoor Nomani sb. r.a.)

The downfall of any movement starts when the trust of seniors is removed from the hearts of the new comers and then slowly the new comers deviate from that defined path and miss the destination. In order to change the direction of any train, the tracks are slightly shifted and the train gets turned from east to west.(As narrated by Mianji Mehrab sb r.a.)

If this effort is performed with usools (set directives), then the khair (goodness) of centuries will be achieved in days and if this effort is done by deviating from the usools (set directives), then the fitnahs (evils) of centuries will come in days. (As narrated by Mianji Mehrab sb r.a.)
